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TYPES OF LEADERS IN GROUP WORK

PAUL FIGORS

University of Rochester

GROUP work is largely dependent on volunteer leadership and sometimes suffers because leaders are gladly accepted without regard to their differences in mental attitude. It is obvious, however, that the most effective results can be obtained only when personality differences are taken into consideration. Experienced executive directors of group work, therefore, have welcomed classifications of types which would throw light on this aspect of the problem. Outstanding among such classifications are those by Professor Emory S. Bogardus and Dr. Winkler-Hermaden. Professor Bogardus differentiates, among other types, between *autocratic*, *paternalistic*, and *democratic* leadership.¹ Winkler-Hermaden, in Germany, gradually came to distinguish between three psychological types of leaders: the "master," the "educator," and the "apostle."² The "master" type is closely identified with the autocratic leader and the "educator" with what Professor Bogardus describes as the "democratic" type.

Each type has particular strengths and weaknesses and appeals to different age groups of boys and girls. It seemed worth-while, therefore, to see whether a simple diagnostic

¹ *Leaders and Leadership* (New York: D. Appleton-Century Co., 1934), Chapter II, "Types of Leaders," esp. pp. 20-23.

² Victor Winkler-Hermaden, *Psychologie des Jugendfuhrers*, Quellen und Studien zur Jugendkunde, Heft 6 (Jena: Fischer, 1927).

instrument could be devised which could be used without much trouble during the initial interview with a prospective "leader." With this purpose in mind, I submitted the following abbreviated and adapted form of Winkler-Hermaden's questionnaire to group workers in Boston and Rochester.

1. Is leadership a spare-time activity with you? Why do you spend your time that way? What other possible interests do you sacrifice for this? Is it a paid position? Do you regard it as a stepping stone to other things? If so, what?
2. On what basis do you select the members of your group? State in numbers the *size* of a group that you consider ideal to work with. What *age* do you prefer to work with? (e.g., 7-10, 11-13, etc.)
3. As a leader do you believe in living your own life as usual or do you practice self-control for the sake of being a model to your followers?
4. Do you consider it a reflection on your leadership when your followers get into trouble not connected with your group activities? Why? What steps do you take in such cases?
5. What do you do when you find that your followers are not in sympathy with you? Is it worth-while to attempt leadership under these conditions?
6. What do you do when you find that individual members try to form a group within the group?
7. Would it be a hardship for you to resign your leadership position?
8. Do you ever doubt your leadership ability? What difficulties or circumstances make you feel this?

Out of 215 questionnaires which were distributed among Boston group workers, 122 replies were received. These yielded a unique profile for the "master" and the "educator" but fail to substantiate the "apostle" type.³ Every

³ The failure to verify the apostle type of leader among group workers may be due to the fact that only *play-group* leaders were approached. According to Winkler-Hermaden the apostle type is associated with the organization of practical social, economic, and religious movements.

reply that suggested the apostle type was linked up with evidence which pointed more clearly to the master type of leadership.

The data received from the Boston group were distributed as follows: 65 males, 57 females. Most respondents are of a mixed type, although there are many fairly clear-cut cases. The following table shows how the respondents could be classified:

<i>TYPES</i>	<i>MALE</i>	<i>FEMALE</i>
The master type	16	4
The educator type	3	10
Mixed	46	43
TOTAL	65	57

In Rochester the questionnaire was answered by 39 scoutmasters who were attending a training course in the Brick Church Institute. The majority of these men have had many years of experience in group work. Their replies indicated the following classification:

<i>TYPES</i>	
Master type	16
Educator type	12
Mixed type with major indications toward master type	11
TOTAL	39

There is every indication that group workers tend to be differentiated according to the master and educator types, or what Professor Bogardus would call "autocratic" and "democratic" leadership. In the following sketches of these ideal types of leaders, I draw primarily on my own data and discuss these types with reference to American conditions.⁴

⁴ My own material is indicated by a bracketed letter and number which refer to the city in which the study was made and to the list number of the questionnaire.

The "master" or "autocratic" type. The "master" type is intensely egocentric, extrovertive, and is primarily interested in self-expression. He lives his life most satisfactorily in leading others and hence seldom or never regards as a personal sacrifice the time consumed in the discharge of such duties as this office entails. The younger leaders find it extremely difficult to explain their motives for assuming leadership, and merely state that they "like it," are "interested in it," or just "love it." A few older leaders are more clear as to their motives and frankly admit that leadership is a means of developing their own personality. For instance, (B-18) says,

My chief reason for leading is because I enjoy it. It is also good experience. I am interested in the Boy Scout Movement and it is fine training. It is also a kind of self-discipline. I am inclined to back away from things, feeling that I can't do them well enough. This work proves to myself that I can. There is a *decided expansion of spirit* and a corresponding bodily well-being connected with meeting the difficulties of the work.

(R-1) states, "I do it because it helps me to express myself." Finally, (B-60) writes, "I get a great 'kick' out of starting a group and interesting boys in things that I think worth-while." To the master, the standard of value is his own immediate interest. It must not be thought, however, that the leader consciously sets out to dominate others. He does not find it necessary to use force. Instead he is bubbling over with so much enthusiasm for his specific enterprise that he has no difficulty in fascinating others who are more uncertain and unimaginative than himself. Membership in his group is based on *voluntary association*. Consequently there is little or no need for discipline. But he does not encourage difference of opinion. Anyone who cannot adjust himself to the leader's ideas

is allowed to drop out of the group. According to Winkler-Hermaden, one leader quaintly put it, "*I prefer independent followers who realize that my way of doing things is right.*"

If the group as a whole ceases to be in sympathy with his plans, the master type no longer finds it worth his while to attempt leadership. His remedy is usually the simple one of changing his group. Sometimes he may try (B-7) "a new angle of appeal" in order to hold his group, but usually he seeks another field of action unless he can (B-21) "convince them that he is right" or (B-29) "make them see why his point of view is better than theirs." For instance, (R-7) is quite explicit: "if my boys are not in sympathy with me, I try to find some way to bring them around to my point of view. Otherwise I drop them or quit myself." If only a few of the members are out of sympathy, the master type (B-33) simply recommends "that they drop out."

The master type does not tolerate any tendency toward sectionalism, i.e., development of a clique within the group. In his endeavor to cope with such competition to his leadership he adopts the following expedients. (B-7), "I separate from them"; (B-25), "I reorganize"; (R-12), "I break it up, if possible"; (B-31), "If they are serious about it, I say go ahead and form your own group, only of course, you *will* have to *separate* from us." Quite a few scout leaders adopted the following expedient: (R-9), "I recognize the group as a patrol and use it to have other patrols compete." Sometimes the leader has no particular idea as to just how he would cope with such a situation but is very decided in stating his objections to it. (B-90), "I do not believe in cliques in any organization."

The master type, whenever possible, likes to select his followers from among those who are sympathetic to him,

who are full of interest for whatever project interests him at the moment and regard him with sincere admiration. For this reason he prefers to work with young people between the ages of 11-16 who have a well-known propensity for hero worship. He likes a *small* group because it is more flexible and responds quickly to his changes of mood.⁵

Frequently the leader must take the group as he finds it and cannot select it according to his preference. For instance, on a playground the leader may be required to take charge of a large and heterogeneous group. Then the nature of the master type appears most clearly. While making every effort to satisfy the requirements of his office to the letter, he nevertheless tends to attract an intimate circle of admirers that constitute his real following. The others are mere "hangers on" and he takes only an "official" interest in them. As a result the group assumes the following form. There is a firm nucleus of enthusiastic supporters and a fringe, varying in size, of more or less indifferent members. These quickly lose interest or develop grievances and may be an important factor in group disintegration.

The master type has a decided distaste for restraint. (B-31), "I believe *absolutely* in living my own life at all times." This desire is in part a consciousness of his inner worth. For instance, (B-122) states explicitly, "I believe in living my own life as usual," and adds, "If my standards were not high, I should not attempt to work with boys." Similarly, (R-34), "I feel no constraint. I live my own life since I believe it to be good enough, else I would change it." But the master type has no desire to be a model for the lives of his followers. In fact, he cares very little for

⁵ Winkler-Hermaden found an average preferred size of 12. Returns to my questionnaire indicated 9 as the preferred size.

their inner life in so far as it does not directly touch his own. Thus he does not consider it a reflection on his leadership ability if his followers get into trouble in any sphere that is unconnected with his own. So far as he is concerned the follower is free to do whatever he likes outside of his group. The following are a few responses that reveal the characteristic attitude of the master type in this connection. (B-7), "I am not responsible for the boys after they leave me." (R-20), "I don't feel what the boy does when he is not under my leadership is a reflection upon my work. There are too many other influences upon the boy that may govern him." Many leaders easily excuse themselves in case of such trouble: (B-32), "When a member of my group gets into trouble I do not feel much responsibility because I meet them only once a week." Similarly, (R-15), "I do not feel responsible for the boys' outside activities because they are only under my influence for approximately 2-3 hours per week." His lack of interest in the total personality of his followers comes out clearly in the answer to the question, "What steps do you take when the follower gets into trouble not connected with your group activities?" Frequently nothing at all is done. If some action is attempted, it is usually in some such vague form as: (B-80), "I talk things over"; (B-122), "I give a lecture to the boy and to the group"; (R-14), "I might help if I should be asked, otherwise I leave such cases alone." Finally a very revealing answer is given by (R-7), "*I try to correct the boy if what he does might reflect upon me, otherwise I would not bother about it.*"

The master type's indifference to the follower's total personality is one of his greatest weaknesses. He finds it so easy to attract and charm other people that his attachments are often superficial. Many a follower is therefore bitterly disappointed when what he thought was a deep

friendship with his leader turns out to be nothing but a casual relationship, easily made and easily broken.

The question, "Do you ever doubt your leadership?" brings answers which are significant in showing up the differences between the two types of leaders. The master type is extremely self-confident, self-assured, and hardly knows what to make of such a question. His exuberant nature expresses itself most easily in a leadership position and doubt of his ability to lead is unnatural to him. His buoyant nature easily lifts him over momentary disappointments and bolsters up his self-respect with facile excuses. For example: (B-122), "At times it is very discouraging to think of the things I would like to do with my club, but realize how far short of them I seem to be at times. However, on the whole, I think the girls have enjoyed ~~my~~⁶ their club." Another leader writes, (B-88), "When projects fail I often doubt my ability. However, *we all are human*." The same buoyancy is shown by (R-14), "Things don't always go as they should and then I realize my failings. But I am never too discouraged." Another leader, (R-7), feels discouragement only "when the boys get out of [his] grip."

The "educator" type. The "educator" is very conscious of his motives for assuming a position of leadership and quite aware of the cost of his efforts in terms of his own time and energy. This is not incompatible with the fact that the educator, like the master, enjoys his work, and experiences a keen pleasure in seeing signs of growth in his followers. Of course all leadership is a form of self-expression, but *service*, not self-development, is the chief aim of the educator. In addition to a love of teaching he has a conscious desire for the welfare of others. This is clearly illustrated by the educator's reasons for assuming a leadership position. (B-3), "I lead to help others and I like the work";

⁶ It is very significant to see that the leader started to write *my* club.

(B-10), "I enjoy giving what I think the children need in so far as I am able"; (R-18), "Partly altruism. Have no children and love them"; (B-100), "I like to feel that I can help to mould them; to come to their aid when they are beginning to grope for vital facts"; (B-26), "I want to help improve the youth of my race and because of the pleasure I derive in seeing them develop." And finally, (B-50), "I wish to help each child to find himself and his place in our social order."

The educator feels deeply the obligations which his position entails, and attempts to regulate his life in accordance with his teachings. Thus, one leader writes: (B-3), "I try very hard to control my faults so that there is no comeback of 'you don't do it.'" Similarly, (B-22), "I always try to set an example," and (B-77), "I always try to be as good an influence as I can." Another, (R-30), writes, "I always live so that my behavior offers no stumbling block to the life of any young person who might choose me as a model regardless of my knowing it or not." (R-16) states explicitly, "I am conscious of my responsibility most of the time and did give up smoking—am no angel, however." Very often the pedagogical bias of the "educator" is expressed in critical reactions to any suggestion of hypocrisy, or being other than he seems. Thus (B-4) writes: "A man has no right to pose as a leader if he practices in private anything he would not parade before the group. He should be natural in everything he does. Boys are quick to detect hypocrisy." Similarly, (B-100), "If a leader cannot be himself sincerely, he should not undertake to lead. Girls know sincerity."

Frequently leaders of this type are conscious of the benefits received by them in their youth and are motivated by a desire to "pass on" such help.⁷ For instance, (B-77),

⁷ Cf. Eduard Spranger, *Types of Men, The Psychology and Ethics of Personality*. Halle, Miemeyer, 1928. Part II, Ch. 4, "The Social Attitude."

"When I was a boy I derived much benefit from my scout-troop, so I am giving back to the movement the training that it gave me, hoping that I can help the boys as much as I was helped when I was a boy."

Unlike the master type, the educator does not select the members of his group because they are personally sympathetic to him. Nor does he prefer to deal with the group as a whole. He works with individuals in his capacity as the interpreter of the situation. The handicapped members of the group have special need of him. So it frequently happens that the educator spends most of his time with the least promising individuals. He is loath to give up any of his followers as hopeless, and does not eliminate them from the group unless their influence on the other members is positively and incurably bad. He is therefore much less likely than the master to consider people as unacceptable group members. But he, too, likes to work with small groups of young children, though for different reasons from that of the master. The group must be small (average number preferred is 10), so that he can be intimate with each member. And the children must be young (preferably 7-11 years old), so that his formative influence may affect their characterial development.

This interest in the followers' total personality is one of the most striking characteristics of the educator. As far as possible he keeps in touch with the outside life of each group member and tries to influence his characterial development. His constant desire to save his charges from unpleasant experiences and difficulties and his keen sense of personal responsibility for their action are often regarded by the follower as unwarranted interference with personal affairs and may lead to a gradual estrangement. The educator takes it very much to heart when any of his followers get into trouble. He regards a delinquency on their part as

his own failure. The following replies to question No. 4 are characteristic: (B-10), "Yes. If a boy gets into trouble, I feel that somehow I have failed to establish a moral standard which would have helped him to resist evil." (B-26), "I feel responsible to a great extent. It is my aim to keep them from getting into trouble. If a member of my group gets into any serious trouble, I have failed to that extent." (R-36), "The influence should be so great as to carry over at all times even when the leader is not there." (B-77), "I can't help feeling that if I had really understood and helped that boy, he would not have come in conflict with the law." When a follower gets into difficulties, even outside the activity of his group, the leader feels that he has missed "the real need of the follower" and makes every effort to remedy the situation. Responses of the educator type to the question, "What steps do you take in such cases?" show a wide range of ways and means through which he seeks to extend his pedagogical influence. There are no set rules to guide him. (B-77), "Treatment depends on the boy and on the situation." The pedagogical motive, however, is clearly shown by the fact that to the educator delinquency is merely symptomatic of deeper lying disturbances and that he is very anxious to understand the causes of such behavior. (R-5), "Try to find out *why* the boy behaved as he did and then attempt to show him where he was wrong." To understand is to forgive; and we find that the educator, though he hates the sin, is always ready to forgive the sinner. This sympathetic impulse is clearly expressed by (R-23), "Speak to the person involved in a very tactful manner and help him to profit by his error and make him feel that he is not too disgraced." Another method of expressing his ~~deep~~ interest in the boy's welfare is the educator's attempt to provide the individual with a favorable environment for development. Thus (R-33) be-

believes that one should "attempt to find the cause for the boy's bad behavior and if possible change the circumstances." It is clear that where the master type is apt to be merely "surprised" and inclined to ignore outside difficulties whenever possible, the educator is always ready to mediate "as a friend," "have a heart-to-heart talk with" a boy in trouble, or "take counsel with the child's parents."

Since the educator is more interested in the characterial development of his followers than in "putting over" any particular ideas of his own, differences of opinion between himself and his followers do not disqualify them in his mind for group membership. In his role as interpreter he regards misunderstanding as a challenge and an opportunity, not a personal insult. He is willing to adapt his own opinion if necessary. This appears very clearly in the reactions of the educator to the question, "What do you do when you find that your followers are not in sympathy with you?" Instead of dropping the group, as the master type is inclined to do, the educator attempts to discover the reason for the difficulty. Answers to this question are significant: (B-3), "If they don't agree, find out why not"; (B-6), "Find reason for disagreement and eradicate the cause"; (R-4), "Try to gain their confidence and find out the reasons for disagreement"; (B-50), "Accept the difference of opinion as a challenge and try to understand the boys better." This last statement in particular is characteristic of the educator. Almost without exception this type answers in the affirmative the question: "Is it worth while to attempt leadership when your followers are not in sympathy with you?" Thus (R-16), "By all means. This is the true test of leadership." And again, (R-5), "This is when leadership is most needed."

Nor is the educator much disturbed by clannishness and sectionalism. He accepts the loyalty of members to their

gang as a starting point for further development and, unlike the master, seldom makes a ruthless attempt to break up a clique. Instead, according to (R-4), it is best to "keep them together and give them one of their own members as a leader." Similarly, (B-27), "Loyalty to a small gang if properly utilized is an excellent beginning for a more inclusive group unity." Other leaders are more explicit as to how this larger unity is to be achieved. (R-16), "Give members of the clique work which will require the co-operation of the other boys." Similarly, (R-30) writes, "I would leave the clique together but would develop my out-door and in-door program in such a way that this group has opportunities to try out others and see their good points."

Because the educator is more introspective and idealistic than the master type, he is more susceptible to moods of discouragement and frequently doubts his capacity to satisfy the multiple requirements of his vocation. So many factors are operative in the lives of the individuals whom he wishes to guide that the obstacles in his path are almost insuperable. And his activities are so manifold that it is difficult to measure progress. He is especially discouraged by an unresponsive attitude in his followers, since his whole success depends on fellowship in ideals. For all of these reasons he is liable to moods of depression and self-doubt. (B-1), "Sometimes, in moments of discouragement, I doubt my leadership ability. When my group seems unresponsive to me and when a child tries to escape my influence I feel this very keenly." Similarly, (R-33), "I doubt my ability when I do not get the response of the boys or when I am at a loss how to solve certain behavior problems." Difficulties with certain individuals cause the educator type much worry. (R-5), "There are certain members of my troop who are chronic laggards, yet they are boys with good backgrounds. I am afraid my patience is not all that

it should be"; (B-3), "I think I fall short when I see certain members in the group persist in doing things that I tell them are wrong"; (B-77), "Impatience for results to appear and the complexity of modern living conditions make me doubt my ability"; (B-111), "Thankless attitude and misbehavior make me feel that I could not be acting as a leader should. I need more leadership training."

This emphasis on "training" is in itself significant and peculiarly indicative of the educator's attitude. The master leads spontaneously and seldom feels the need of special training. Whether he is impetuous and imperious in manner or concentrated and quiet, he asserts himself with an air of irresistible authority. Consequently the master type is seldom faced with the problem of insubordination and lack of discipline. But with the educator this is often the first stumbling block that causes him to doubt his own powers.⁸

Another source of discouragement is the idealistic nature of the educator. In his tremendous and illimitable task of character formation he is foredoomed to failure, at least from the point of view of the perfectionist. And since his aim is to give, he easily spends all he has and so becomes mentally and spiritually depleted. Always mindful of the interest of his followers, he neglects his own. Profound discouragement and periods of self-doubt are the inevitable consequences of such mental fatigue.

Final summary of the master and the educator types. I shall conclude this discussion with a tabular survey of the data as the simplest way to give a graphic representation of the differential factors embodied in these two types.

⁸ The life of Phillips Brooks is a very interesting case in point. His career as a teacher was wrecked because of his inability to maintain discipline. He was, however, greatly gifted in interpretive ability and in his second choice, the ministry, he was a tremendous success. Cf. A. V. G. Allen, *Life and Letters of Phillips Brooks* (New York: E. P. Dutton and Company, 1900), 2 vols.

CRITERIA OF DIFFERENTIATION	THE MASTER TYPE	THE EDUCATOR TYPE
1. Motivating force.	Desire for self-expression.	Desire for service.
2. Mental attitude.	Extrovertive.	Introvertive or <i>ambivalent</i> .
3. Result aimed at.	Personal ascendancy.	Characterial development of followers.
4. Basis of selecting followers.	Personal allegiance—hero worship.	Their need and community of interest.
5. Size of group preferred.	Small—because it can be swayed as a whole.	Small—because he can be intimate with each member.
6. Preference as to age of follower.	11-16.	7-11.
7. Attitude toward differences of opinion.	These disqualify for group membership.	These are valued as signs of initiative and as a challenge to interpretive ability.
8. Attitude toward outside activities of follower.	They are ignored.	They are of concern as a part of the follower's total personality.
9. Emotional tone.	Exuberant.	Tendency toward self-doubt.
10. Characteristic trait.	Egotism.	Sympathy.

REFORMING THE CRIMINAL TRIBES OF INDIA

PAUL FREDERICK CRESSEY

Wheaton College, Norton, Massachusetts

The hereditary criminal tribes of India present particularly difficult problems of reformation. Their criminal behavior is supported by tribal customs and religious sanctions of long standing.¹ Their crimes are not the result of personal demoralization, but of group traditions. Ordinary judicial methods of dealing with individual offenders have proved to be quite inadequate. A jail sentence may cause a temporary interruption of individual criminal activities, but it is quite ineffective in changing the traditional attitudes and conduct of the group as a whole. Special forms of restraint have had to be developed to deal with these tribes.

The general increase of law and order throughout India during the last half century or more, with the consolidation of British authority and the improvement in means of communication, has brought the criminal tribes under closer supervision. They have been subject to increased pressure from the police, and the scope of their activities has been steadily restricted. Under these changed conditions many criminal groups have settled down to a law-abiding life and the pursuit of normal economic occupations.

The attempts of the government to deal with the criminal tribes go back to the early part of the nineteenth century, when a special police force was created to deal with the Thugs, a secret society of criminals who infested the highways all over India. The destruction of this society

¹ For a more detailed description of these tribes see P. F. Cressey, "The Criminal Tribes of India," *Sociology and Social Research*, 20:503-11.

was a work of many years, involving extraordinary courage and tenacity.² Although the Thugs were not a hereditary tribe of criminals their suppression brought the government into direct contact with the larger problem of these tribes.

Specific laws dealing with the criminal tribes were enacted by the government of India in 1871, 1876, and 1897.³ These proved inadequate and a new Criminal Tribes Act was passed in 1911, being thoroughly revised in 1924. This law applies to all British India. Each province, however, enacts its own detailed regulations and thus some variations exist in the actual treatment of these tribes in different provinces. Provision is made in the general law for the registration of all active criminal tribes and the establishment of special penal settlements for the more incorrigible offenders.

When the provincial government has reason to believe that any criminal tribe, or subdivision of a tribe, is actively engaged in criminal offenses, it may order such a tribe or group of individuals to be registered by the local district magistrate. Such registration is not dependent upon conviction in a court of law for any specific offense, but rests upon informal information regarding their criminal activity. Usually only adult males are registered, though on occasion women may also be registered. The registers, which include finger prints, are kept by the superintendent of police of each district.⁴

There are two different types of control to which registered persons are subject. Under the more lenient type they must report to the police at regular intervals, notifying

² Col. Meadows Taylor, *The Confessions of a Thug* (1839; reprint, Oxford Press, 1916), pp. v-xi.

³ W. J. Hatch, *The Land Pirates of India* (London, 1928), p. 255.

⁴ John L. Gillen, *Taming the Criminal* (New York, 1931), pp. 110-12.

them of their place of residence or any changes thereof. The exact rules vary in different provinces, but in Bengal such registered individuals must report to the nearest police station once a week if living within a radius of ten miles, or once a fortnight if farther away.⁵ When they go on a journey they must have an official "journey pass," indicating the route to be followed, the stopping places, the destination, and the duration of the journey. This pass must be presented to the police at all overnight stopping places. When living at home they must remain inside their homes from sunset to sunrise. They are subject to police visitation and questioning at any time.

The second type of control involves restriction of residence and movement to a specific village or area. Wandering tribes, as well as other groups, are forced to take permanent domicile and their general movement is prohibited, save as permission may be given for some particular trip, when they may travel only with a "journey pass." In Bengal, individuals under this type of registration must report every evening to the watchman of their village and they must remain in their homes all night.⁶ Frequent attendance is also required at the nearest police station and their homes are subject to inspection at any time, without the formality of a search warrant. This strict type of supervision is resorted to only when the more lenient form of control has proved ineffectual. Serious punishments are provided for failure to register, for violation of any of the detailed rules, or for absconding.

The value of this system of registration lies in the fact that it makes the commission of crimes difficult while preserving as far as possible normal social and family life. Pressure is brought to bear on the criminal tribes to adopt

⁵ *Criminal Tribes Manual* (Calcutta: Government of Bengal, 1930), p. 22.

⁶ *Ibid.*, pp. 45-47.

a settled life and to follow some lawful occupation. In the Punjab during one year the criminal tribes' officers aided in securing permanent abodes and remunerative employment for over 800 families.⁷ Providing honest employment often alleviates the economic distress which in the past has driven many of these people into active criminal careers. Registration is so distasteful that nonregistered tribes are often restrained merely by the threat of registration. As a reward for good behavior individuals may have their registration cancelled and be given complete freedom, but such cancellation is usually granted only after years of peaceful conduct and when there is adequate evidence of permanent reformation.

Individuals who consistently violate the regulations of their registration are sent to special criminal tribe settlements. There are some sixty of these settlements, of various sizes and types, in British India. About two thirds of them are in the Punjab and Bombay, which settlements had a population of 20,443 in 1930.⁸ There are also a number of large settlements in Madras and the United Provinces. All of these settlements are under government regulation, but a number of them have been placed under the direct management of different religious or charitable organizations. The Salvation Army has taken the lead in this work and now supervises a dozen settlements. Several other Christian missionary societies, as well as various Indian organizations, have assumed the direction of other settlements.

There is a minimum of physical restraint in the settlements. Some are surrounded by barbed wire fences or cactus beds, but the guards are unarmed and escape is usually

⁷ *Report on the Administration of Criminal Tribes in the Punjab* (Lahore, 1930), p. 15.

⁸ *Annual Administration Report on the Working of the Criminal Tribes Act in the Bombay Presidency* (Bombay, 1930), p. 14. *Report on the Administration of Criminal Tribes in the Punjab* (Lahore, 1930), p. 6.

not difficult. The settlers ordinarily have a good deal of freedom to go and come during the day but they are subject to roll call in the morning and evening, and occasionally at other times during the day. They must remain in their own houses in the settlement at night. The attempt is made to hold the settlers not so much by physical force as by kindness and the offering of inducements for good behavior.

The settlements resemble normal villages in their emphasis upon family and group life. As the crimes of these people are the result of social traditions it is useless to deal with the individual apart from his group relations. Thus an entire family, rather than a specific individual, is sent to a settlement. Each family has its own hut in the settlement, as well as its private possessions. In most settlements there is an organization of elders which handles the petty disputes of the settlers. The maintenance of a normal family life reduces the desire to run away, for the individual by absconding cuts himself off from his relatives and destroys the good record of the whole family.

Each family has to earn its own support, for the settlements are not like ordinary prisons where the inmates are kept more or less in idleness and fed at government expense. The individual receives the full return for his labor and is free to spend his money as he pleases, save for certain restrictions in regard to intoxicating liquor and drugs. Many settlements have supplied land to their settlers, teaching them agriculture and offering them ultimate title to a small farm as an inducement for reformation. Most Indians prize very highly the ownership of land and this offer provides a goal to work for and serves as a check against running away. Some of the largest settlements are located near cotton mills or railway repair shops, where the settlers find employment as regular laborers, receiving

the same pay and treatment as ordinary workers. They go to and from work without guard and obtain year-round employment at relatively good wages.

When first confined to a settlement most criminal tribesmen are averse to hard labor and are at best but spasmodic and ineffective workers. The pay of an ordinary laborer, usually only a few dimes a day, seems very meager to individuals who in the past may have made several hundred dollars in a single exploit.⁹ Moreover, their old life had an excitement and glamour which is not to be found in the monotony of honest labor. The development of habits of industry and self-support is a slow and difficult process, but it constitutes one of the most important reformatory aspects of settlement life.

Compulsory education is provided for all settlement children. Vocational schools have been developed, teaching such trades as carpentry, masonry, tailoring, blacksmithing, and weaving.¹⁰ In some cases the children are placed in special government boarding schools where, separated from their families, it is hoped that they may grow up without acquiring the criminal traditions of their parents. Character-building activities are encouraged and there are troops of Boy Scouts and Girl Guides in many settlements. It is the belief of the authorities that if the parents can never be fully weaned from their criminal ambitions, at least the children may be reclaimed.

For minor infractions of settlement rules, the settler may be fined small sums of money, he may lose his previous record of good behavior, or he may be put in the guard house for a day or two. For more serious offenses the individual and his family may be transferred to a reform-

⁹ S. D. Bawden, *The Kavali Reformatory Station* (Madras, 1925), p. 28.

¹⁰ A. J. Saunders, "Reclaiming Criminals in Sholapur, India," *Sociology and Social Research*, 12:63.

atory settlement for a period of one or more years. This type of settlement is closely guarded and made as escape-proof as possible. Supervision is strict but the essential features of the general settlements are preserved in the maintenance of family life and the insistence upon economic self-support.

As the individual shows signs of reformation he is given more and more freedom. The number of formal roll calls is reduced to one or two a week and he may receive temporary passes to leave the settlement. Upon the recommendation of the settlement manager the individual and his family may ultimately be released. The conditions under which such a release may be earned vary in different provinces, but they generally involve ten to fifteen years of exemplary behavior. Such a release, however, is only conditional, for the released family must take up residence either in a "free" village adjacent to the settlement or in some other designated village. Here they are not subject to any special control, but a friendly supervision is maintained by the settlement officials. They must follow some honest occupation and may not move from their village without official permission. They may be returned to the settlement for any violation of this conditional release. Only after a considerable period of continued good behavior, usually amounting to five years or more, is the settler given his complete release and his name removed from the criminal tribes register.

Most of the tribes which are actively criminal have now been placed under some form of restraint. In recent years there have been but few additions, either to the criminal tribes' registers or to the adult population of the settlements. While various tribes may still secretly pursue their hereditary calling, the most notorious gangs have been rounded up. No longer are the wandering tribes the bane of the countryside.

The greatest degree of reformation is found among those groups which have been longest under supervision. Economic self-support and obedience to law are gradually being developed in many tribes. It is generally believed, however, that if all control was removed the great majority of the tribesmen, at least of the older generation, would revert to the adventure and excitement of their former type of life. Thus the problem is one of continued restriction, with the hope of complete reformation often deferred to the second or even the third generation. In the long run, though, the present methods of supervision and control, and of dealing with these groups as a whole rather than with separate individuals, may be expected to remake the criminal tribes into law-abiding castes or occupational groups having a normal place in Indian society.

PREDICTING BOYS' CLUB MEMBERSHIP BEHAVIOR

ZOLA BRONSON

*Assistant to the Director
Boy's Club Study of New York University*

The greatest factor in the failure of boys' work organizations to reach their goal, at the present time, is the existing high rate of short tenure membership. An opportunity to determine more specifically what were some of the immediate causes of short tenure membership was presented in connection with the Boys' Club Study of New York University.¹ Through the medium of a follow-up for interview of over 1,200 boys contacted by the branch as members of intermediate² clubs, in combination with other research devices and documentary data, illuminating insight into this problem was obtained.

It is not our purpose, however, to discuss or enumerate here all of the factors found to be instrumental in causing short tenure membership. The purpose of this paper is to describe a system for prognosing short tenure membership behavior, so that the difficulties in any given situation may be adjusted, and this handicap to boys' work eliminated. This method was developed on a limited scale as a result of the above-mentioned study of causes of short tenure membership. Since the majority of factors found to cause undesirable membership behavior can be overcome, the ability to diagnose the situation in advance is of para-

¹ For a detailed description of the Boys' Club Study, see September, 1932, issue of the *Journal of Educational Sociology*.

² Membership in the branch was divided into three categories, Junior, Intermediate, and Senior. The intermediate membership was composed of a series of social-athletic groups known as intermediate clubs. Each intermediate club was autonomous. All boys between the ages of 13 and 17 fell in the Intermediate grouping and had to belong to an intermediate club in order to belong to the Boys' Club.

mount value and importance. The application of such a device, it is believed, will modify somewhat the clash between the basic aims of boys' work and the external pressure for increasingly large memberships. The latter is a reflection of our culture which uses quantitative standards for measuring the success of qualitative endeavors.

Before the prognosis procedure is described, it is essential that several facts be emphasized. First, this suggested device is essentially a by-product of the study of causes of short tenure membership. Data, consequently, were not available for certain factors which case studies show as having a high reliability for prognosticative purposes. Also, some of the statistics while adequate for the general study of "causes" are too crude to show a high reliability when checked for the Critical Ratio (C. R.) in the more refined statistical procedure of prognosis. It is hoped, however, that others will begin where this preliminary study leaves off, and eventually a finished working tool will be available.

The Boys' Club branch selected for this study was one recently opened in a metropolitan interstitial area. Membership data were available on a monthly basis for the first four club years, although the first year's data (A) are incomplete and of limited usefulness.

For the purposes of this study, if a boy maintained his intermediate club membership to the end of a particular club year, regardless of when in the year his membership started, for that particular club year the boy was scored as a member of the *control group*. If a boy discontinued his intermediate club membership before the end of the club year, he was tallied in the short tenure membership group, for that club year. Hereafter the short tenure membership group will be called the *out group* and boys who experienced short tenure membership will be called *outs*. We now have two groups or types of membership behavior that

may be compared or examined for distinguishing differences. The total for the two groups includes all of the boys who were members of the branch's intermediate (club) division during a particular club year. It should also be noted that any boy who during one club year was classed as an out or control group member, during a previous or later year may have belonged in the reverse group.

The total number of cases in each of the two groups for the respective club years is indicated in Table I.

TABLE I
NUMBER OF CASES INCLUDED IN STUDY

CLUB YEAR	TOTAL CASES*	CONTROL GROUP	TOTAL OUT GROUP*
YEAR A	1007	387	620
YEAR B	1411	464	947
YEAR C	1300	540	760
YEAR D	1488	467	1021

*Does not include 26, 72, 58, and 47 boys, for the respective club years as described below.

Within the total out group several types of membership are present. The case study materials indicate the presence of sufficient differences between each to warrant the establishment of several *out* subgroups. These were as follows: out subgroup I, composed of all members who had dropped out of intermediate clubs which maintained their unity to the end of the club year; out subgroup II, included all boys who dropped out of clubs which disbanded later in the club year; out subgroup III, composed of intermediates who are outs because their club disbanded; and out subgroup IV, indicated in the footnote to Table I, is made up of all boys who dropped out of more than one intermediate club during the same club year. This last group was too small and its data too unreliable to warrant analysis.

Only in out subgroup I were the causes for the short tenure membership relatively uncomplicated by other factors. This group is considered to be most representative of the out groups. When testing the data of the control and out groups for significant differences, therefore, the comparison is limited to the control group and out subgroup I. The characteristics displayed by the remaining out subgroups will not be discussed. Inasmuch as the total number of cases in out subgroup I is always at least 50 per cent of the total out group, it is believed proper to assume that the resulting trends are representative of the most important and significant portions of the total out membership. (The sizes of out subgroup I for the years A, B, C, and D, respectively, are 310, 471, 396, and 542.)

Previous intermediate club membership. In the community studied only a minimum of social control prevailed. Formal behavior, particularly in their leisure time activities, was characteristically absent from a majority of the adolescent population's experiences. As a consequence, the attempt to extend a minimum of restraint and control over their behavior inside the Club building created a new experience for many of the members. The initial impressions and problems arising out of this experience and the need for adjusting to new social standards were believed definitely to affect a boy's membership tenure. It was inferred that a not insignificant percentage of short tenure membership was experienced as a result of a negative reaction to the social environment prevailing in the branch. Thus, it was concluded, a boy who had been an intermediate club member during a previous club year and who to a degree had had an opportunity to become adjusted to the social situation in the Boys' Club would not find his surroundings as trying, and would manifest a greater degree of membership stability.

To test this theory the data were tallied on the basis of whether or not the intermediate had been enrolled in the intermediate division during a previous club year, without regard to whether or not he had been a member of the same group or the type of membership tenure he had experienced. The results are presented in Table II.

The absence of data for club year A in Table II is due to the obvious fact that no member during this period could have belonged prior to the Club's first year of existence. This newness of the branch also explains the C. R. obtained for the second year, B. The results for the later years, however, substantiate the deductions leading from the case studies that special assistance must be extended by

TABLE II
PERCENTAGE OF MEMBERS HAVING PREVIOUS INTERMEDIATE
AFFILIATION

	CLUB —		YEAR
	B	C	D
Control Group	34.05	47.59	52.46
Out Subgroup I	28.24	21.97	38.56
Per Cent Difference	5.81	25.62	13.90
P. E. Difference	2.04	2.02	2.10
C. R.	2.85	12.65	6.62

the personnel to enable the new member to survive the problems of his initial period of adjustment. This procedure, obviously, is almost impossible wherever a mass membership philosophy prevails.

Outs' membership tenure of short duration. Additional importance is given to the preceding discussion by the results of an examination of the membership tenure of the boys in the out group. Outs with a membership tenure of one month or less ranged from 40.59 per cent for the year D to 46.77 per cent for the year A. Outs experiencing a membership tenure of three months or less ranged from

69.56 per cent for the year D to 89.67 per cent for the year A.

These figures show conclusively that discontinuation of membership takes place during the first few weeks of branch affiliation—the adjustment period. The obvious implications of these statistics can be met with an enlarged personnel group to provide more individualized attention. Due to inadequate budget provisions, however, the latter can rarely be followed. The alternative is to break away from the questionable procedure of mass membership enrollments.

Importance of differences in residence. The importance of differences in ecological backgrounds of people has been long recognized in explaining their behavior. This factor repeatedly served to explain the membership behavior within the respective social groups, i.e., intermediate clubs. For example, a majority of the intermediate clubs were found to recruit their members from a limited area,—usually one *social block*. When differences in residence occurred, i.e., when a boy lived in a street other than that of the majority of his fellow club members, extended tenure was doubtful. The usefulness of a single, simple item such as this for prognosticative purposes is almost incredible. This is only partially indicated by the statistical display obtained (Table III) when the distribution of members not living on the same *street* (not social block) as their fellow club members was scored.

The dip in the C. R. for the club year D was the result of a membership campaign carried on by the branch during the middle of this year. The procedure followed, without engaging in a discussion of the same, was sufficient to distort the normal and basic membership trend. These data indicate the need for more small clubs and fewer large groups, thus permitting homogeneity in ecological back-

grounds. This, however, is in conflict with the philosophy of quantity memberships because of the additional personnel and facilities that would be required.

TABLE III

PERCENTAGE OF INTERMEDIATES WHO DID NOT LIVE ON THE SAME STREET AS A MAJORITY OF THEIR FELLOW CLUB MEMBERS

	YEAR		CLUB	
	A	B	C	D
Control Group	38.9	48.2	42.8	48.0
Out Subgroup I	59.3	62.8	57.5	56.0
Per Cent Difference	20.4	14.6	14.7	8.0
P. E. Difference	2.48	2.16	2.19	2.12
C. R.	8.23	6.76	6.71	3.77

The branch medical examination. In the branch studied, athletics was emphasized and was the core of the program. To participate in the same, however, the member was required to pass a simple medical examination. Failure to take the examination or to pass it (very few failed), restricted the intermediates' activities in the club so considerably that little of interest remained. That a close correlation exists, therefore, between failure to take the medical examination and short tenure membership is shown in Table IV.

TABLE IV

PER CENT OF INTERMEDIATES TAKING A MEDICAL EXAMINATION

	CLUB		YEAR	
	B	C	D	
Control Group	70.91	86.48	87.15	
Out Subgroup I	46.71	63.38	69.37	
Per Cent Difference	24.20	23.10	17.78	
P. E. Difference	2.1	1.91	1.69	
C. R.	11.5	12.05	10.5	

Data for club year A is omitted inasmuch as this regulation was not invoked until the latter part of this period.

Case studies show that failure to take the examination was as much a matter of community cultural lag as general

contrariness in regard to anything that involved compulsion. There is no doubt that these handicaps will be considerably reduced after a period of years. The time required under the present setup, however, can be appreciably reduced by individual and small group education in regard to this problem. Huge memberships, however, make this procedure virtually impossible.

The natural group. In the study of the relationship between the member's residence, that for the majority of the club, and membership tenure, the existence of primary and natural groups as the nucleus of the respective intermediate clubs was implied. Other studies led to the inference that boys who became members of an intermediate club subsequent to the month when the club had enrolled in the branch were usually, but not always, supplementary members and not part of the natural or primary group. This, repeated case studies showed, was sufficient to cause short tenure membership.

The two categories set up, to tally the data, were as follows: (1) boys who joined the same month their club was registered, and (2) boys who joined a month or more after the club's enrolling. These two categories are not very satisfactory, but were the best that the arrangement of the data permitted. Thus, only a tendency in the direction indicated rather than a definite trend is exhibited (Table V).

TABLE V
PER CENT OF INTERMEDIATES WHO JOINED THE SAME
MONTH THEIR CLUB WAS REGISTERED

	YEAR		CLUB	
	A	B	C	D
Control Group	63.05	68.32	60.55	61.79
Out Subgroup I	55.16	61.57	36.36	58.86
Per Cent Difference	7.89	6.75	24.19	3.02
P. E. Difference	2.53	2.1	2.16	2.08
C. R.	3.13	3.63	11.2	1.45

The effects of the membership campaign during the fourth club year, previously mentioned, are considerably responsible for the size of the C. R. for this period.

Other statistical and case study material definitely lends assurance to the belief that with a more refined system of tallying, the factor of primary and secondary relationships to the group can be made to serve valuable prognosticative assistance.

Membership renewal. An accepted prerequisite to the possibility of positive character development through the medium of Boys' Club work, is prolonged membership tenure. One of the problems that ranks in importance with that of encouraging the client to remain for the entire membership period, thus, is that of inducing him to renew his membership for the following period. This is particularly difficult because most community branches virtually close down during the months of June, July, August, and September.

With this situation in mind, the data were examined to determine whether stability of membership, as indicated by continuous membership during the club year, would be repeated in the form of membership renewal. The trends in the data, in regard to this factor, are presented in Table VI.

Of all that has been said up to this point with reference to the desirability of reducing the size of the out group to a minimum, nothing indicates the importance of the same so forcefully as the data in Table VI. Taking the necessary pains to assist the membership to adjust itself during its early stages, it is evident, would pay handsome dividends in the form of reregistrations,—the keystone of success. Mass membership enrollments, however, do not permit the individualized study and treatment prerequisite to stabilization of tenure.

The figures in Table VI are given further significance when studied in the light of certain other existing conditions. The population in the area studied was experiencing a high rate of removal. The branch imposed certain membership restrictions when the member reached the age of seventeen that were not conducive to renewal of memberships. Further, the four-month discontinuation of the program during the summer, already mentioned, is ample to wean most boys from the habit of coming to the branch for their leisure-time activities.

TABLE VI
PER CENT OF INTERMEDIATE MEMBERS HAVING SUBSEQUENT
BRANCH ENROLLMENT

	CLUB		YEAR
	A	B	C
Control Group	67.18	67.68	65.00
Out Subgroup I	39.03	34.61	32.32
Per Cent Difference	28.15	33.07	32.68
P. E. Difference	2.46	2.08	2.1
C. R.	11.4	15.8	15.8

For this factor, no data are possible for club year D because to obtain the latter would have involved studying the fifth club year, and thus extended the survey beyond its established limit or scope.

Other factors. Despite the democratic protestations of our youth in regard to the respective nationalities and creeds, group identification persists. In the community studied the population was predominantly Italian, and the majority of intermediate clubs were composed exclusively of boys of Italian origin. During the latter part of the period studied, especially, the boys of the other nationality origins tended to organize into clubs of their own. As a consequence of this homogeneity within the respective intermediate clubs, the statistics are not sufficiently numerous to show the effects of nationality differences upon membership tenure so definitely as the numerous case studies.

The case study and statistical data available warrant the rather absolute statement, nevertheless, that whenever a boy becomes a member of a club wherein the nationality or culture backgrounds for the majority of the membership are different from his own, probabilities of extended tenure are limited.

The member's attitude toward associating with "kids" was typical of adolescents everywhere. The frequent presentation of this factor by boys as an explanation for their short membership tenure induced an examination of the age data. Negligence by the branch in obtaining accurate information from the applicant for membership, however, rendered the statistical compilation of no service. The case study material warrants the conclusion, it is believed, that differences of several years in chronological age are frequently responsible for a shortened membership tenure. The boy who is older feels that he has outgrown the interests of his club, and perhaps needs to protect his status in his "community" by associating with a more mature group. The younger boy often feels that really he is not a part of the "in" group, but is merely being "used" by the group in control. For the sake of the boy's personality, certainly, a more wholesome environment is essential.

A number of other factors were discovered by the case studies as useful guides for prognosing membership tenure. Their lesser frequency of occurrence, and inadequate sustaining statistical data warrant their omission from this limited discussion.

Conclusion. Seven items have been singled out as factors that may be used with relative certainty in prognosing short tenure membership. These items have been selected on the basis of indicated statistical reliability and frequency of occurrence. The degree to which these factors, either singly or in groups, dominated the total situation of mem-

bership behavior, also explains their selection. One must not be led to conclude, however, that whenever one or more of the factors discussed appears, membership stability is impossible. All the elements in the total situation must be considered.

This method is intended to make unnecessary post-mortems of short tenure membership. The personnel, however, must be given encouragement and the opportunity to study each member as an individual in his relations to his club, the branch, and the community, if the suggested technique is to serve a useful purpose.

It is important to remember, also, that the data were obtained for adolescent boys of Italian origin, primarily, who lived in a metropolitan interstitial area of rather low economic level and limited cultural backgrounds.

The implications of the factors discussed may be briefly summarized as follows:

1. Previous intermediate club membership: A boy who had been a member of an intermediate club during a previous year can adjust more readily than the newcomer to the existing institutional controls and formal behavior required in the branch building. The latter's membership tenure, consequently, is expected to be more precarious and probably of shorter duration unless the required assistance is forthcoming from the personnel.

In connection with the above factor, it has been shown that the out's membership tenure is a short one. If the personnel is to effect adjustments, therefore, action must be started with the boy's admission.

2. Effects of differences in residence: This item demonstrates, essentially, that even within the neighborhood community distinct cultural groups are present. Each manifests itself with sufficient intensity to determine individual and group relationships.

3. Branch medical examination: The high percentage of boys refusing to accept a free medical examination is indicative of the social and cultural lag and disorganization prevailing in the community studied. It shows, also, how a service intended for the benefit of the individuals for which it was prescribed creates a decidedly unfavorable reaction because of unscientific and unskillful administration.

4. The natural group: The inability of natural groups to expand at will as the clubs' memberships are enlarged, and the consequent effects on membership tenure, are completely disregarded. This is the result of a desire for large groups rather than for good groups, even though they be small. The effect of enlarging a club's membership is to eventually bring into existence several natural groups within the club, each striving to control its policies and activities. The losers generally leave the club, and the winning group finds the remaining membership too small to meet the branch requirements. The final result is that the club is disbanded with a total loss of membership.

5. Membership renewal: The success of a character-building program depends upon extended participation by the subject. Renewal of memberships and elimination of outs, in turn, become basic prerequisites. The showing made by the boys in the control group, in regard to renewal of memberships, is eloquent justification for the importance attached to the need for reducing out memberships to a minimum.

6. Nationality differences: In the case of nationality differences, the boy is concerned with an intangible item of which, nevertheless, he has been often made conscious—perhaps unpleasantly so. The problem is one of several that explain and justify the branch's existence. Success in the treatment of the same, however, will continue to be questionable as long as the mass approach is practiced.

7. Age differences: Differences are not always a matter of chronological age. Certain individuals mature more rapidly than others. In each case the boy's interests, attitudes, and behavior are noticeably different. Under such conditions, it is evident that unanimity of interests and policy will not exist. A tension quickly builds up within the club. Unless the situation is readily diagnosed, the group will disband without any overt expression of the tension being given, and an adjustment is completely out of the question.

The effects of each of the above factors, it should be noted, are aggravated whenever mass membership rather than quality membership, in the form of extended affiliation, is the administrative policy. The data show that with every effort to increase the total membership, the number of outs increased in greater proportion; and each out is a step farther away from the goal of the Boys' Club.

The ultimate question is, therefore, are we sufficiently sincere in our boys' work and similar community activities to be willing to direct our energies toward actually achieving positive character improvements—quality work? Are we sufficiently sincere in our purpose to be willing to cease misleading the lay public with registration totals of huge proportions, actually indicating the opposite of what they are intended to imply—even though this may mean a drop in the contributions temporarily?

THE VALIDITY OF SCHEDULE ENTRIES

HOWARD W. BEERS

Cornell University

DATA secured by interview or survey are subject to three major classes of error: inaccurate or biased responses of the people interviewed, misinterpretation or inaccurate recording by the interviewer or enumerator, and sampling error. The first of these classes can be minimized by the use of simple and objective questions, or by internal schedule checks. The third is usually estimated from probability theorems. The second is frequently ignored.

Errors of interpretation and schedule entry are especially important, however, and doubtless have been overlooked in many studies that were thereby rendered actually invalid. Records of quantitative reports, or "yes" and "no" statements can be expected to have high accuracy. However, a translation of conversational statements into "yes" or "no" or into ratings of much, medium, or little, offers more difficult problems, even though they are merely matters of field routine. For example, does the following response indicate that parents and children customarily do or do not participate together in creative games?

Well, as a matter of fact, Harold plays with them more than I do, mostly at night. I don't have help all the time. When I don't have help, I have to go out and help with the chores. So when I get in, it's time to put the children to bed right away. As a matter of fact, I don't have time to play with children.

Would different students make the same records of this response? The question can be answered partly by an experiment for which the hypothesis was phrased as follows: interview records of a trained enumerator are valid in that

other trained recorders would make identical schedule entries if they were in the same interview situation.

In a small test of this hypothesis, graduate sociology students served as recorders, and other interested students were the interview subjects.¹ Students appeared individually, and were questioned about the sharing of selected activities, and to the division of labor in their families. All questions were asked by the writer. Answers were interpreted and noted independently by the questioner and the several co-operating recorders, each with a copy of the same schedule. The experiment was conducted in two parts.

During Part I, six recorders were present at 11 student interviews. During Part II, another group of seven recorders was present at 10 interviews. The co-operators in each case were given a general statement of the purpose of the experiment, but those who assisted in Part I were given no instructions for interpreting schedule items. Aside from knowledge of purpose and opportunity to read the schedule in advance, they were untrained. The recorders who co-operated in Part II, however, were each instructed by the interviewer, who explained the meaning of schedule items. Furthermore, immediately before the series of interviews began, these recorders discussed the questions and reviewed the notations to be used.

The results of Part I justify skepticism about the validity of records taken by uninstructed workers. Only 62.1 per cent of the "yes" or "no" interpretations of statements about shared family activities were agreed upon by all recorders (Table I). The ratio of agreement was even lower (43.9 per cent) for "yes" or "no" responses to family work pattern items. The requirement that much, medium,

¹ This experiment was conducted in the Department of Rural Social Organization at Cornell University.

or little be judged reduced the ratio of agreement among all recorders to only 17 per cent.

Our skepticism is alleviated somewhat by the results of some instruction for recorders. Students co-operating during Part II of the experiment concurred on 91.3 per cent of the "yes" or "no" responses about shared family activities, 64.3 per cent of the "yes" or "no" responses for work pattern items, and on 42 per cent of the items for which the entry involved a rating.

TABLE I
RESPONSES FOR WHICH ALL RECORDERS MADE IDENTICAL
SCHEDULE ENTRIES

<i>Interview topic</i>	<i>Total responses for which entries were made</i>				<i>Responses for which all recorders made identical entries</i>	
	<i>Part I</i>		<i>Part II</i>		<i>Part I</i>	<i>Part II</i>
	<i>Num- ber</i>	<i>Per cent</i>	<i>Num- ber</i>	<i>Per cent</i>	<i>Per cent</i>	
Shared activities	264	100	230	100	62.1	91.3
Work pattern	513	100	431	100	43.9	64.3
Work pattern ratings	513	100	431	100	17.0	42.0

The requirement that all recorders accede to the same interpretation constitutes an extremely rigorous test, however. The agreement of each separate recorder with the interviewer provides a more useful analysis (Table II). The highest agreement of an uninstructed recorder with the interviewer was 82.8 per cent, and the lowest was 59.8 per cent. The average agreement of the interviewer with uninstructed recorders was 78 per cent. Again brief training in the interpretation of schedule items was reflected in more consensus. The greatest coincidence of schedule entries made by any instructed recorder and the interviewer was 92.1 per cent, the lowest was 86.1, and

the average for all instructed recorders was 89.3 per cent. It is concluded, therefore, that some instruction of recorders (possibly acting in conjunction with factors uncontrolled) increased the proportion of agreement by approximately 10 per cent.

TABLE II
RESPONSES FOR WHICH THE INTERVIEWER AND EACH OTHER
RECORDER MADE IDENTICAL SCHEDULE ENTRIES,
BY INDIVIDUAL RECORDERS

Recorders	Total responses		Entries identical with those made by interviewer	
	Number	Per cent	Number	Per cent
PART I				
Subtotal	2300	100	1795	78.0
A	489	100	405	82.8
B	489	100	392	80.2
C	452	100	371	82.1
D	489	100	399	81.6
E	381	100	228	59.8
PART II				
Subtotal	2281	100	2038	89.3
2	417	100	383	91.8
3	417	100	371	89.0
4	417	100	384	92.1
5	417	100	359	86.1
6	417	100	362	86.8
7	196	100	179	91.3

This experiment has not measured in any way the influence of differences in questioning technique, for one person asked all questions. It does not measure adequately the field research ability of any one recorder, for any recorder working alone would presumably interpret answers to his own questions more consistently than could be ex-

pected in this experimental situation. Intelligence, experience, and other individual differences among the recorders were not controlled.

It is apparent, therefore, that workers sent out for survey work or interviewing must be carefully drilled. The fact that a small amount of instruction can influence so markedly the validity of schedule entries merits careful attention during a period when many hastily organized and rather extensive surveys are being conducted.

RACE CONSCIOUSNESS IN NEGRO POETRY

WALTER L. DAYKIN

State University of Iowa

Poetry has long been a favorite means of literary expression among all peoples. This is due in part to the fact that all people are emotional and poetry is interested in sentimental appeal and in expressing moods. As a consequence its great power lies in suggestion and in the communication of feeling. Poetry reflects the life and conditions of the times because the imagination of the poet is circumscribed by the prevailing social heritage. Its treatment of social values and social experience is, in general, uncritical. Poetry becomes valuable for sociological analysis because it expresses, either implicitly or explicitly, the feelings and attitudes of groups, and furnishes a valuable source for the study of human nature.

Robert Kerlin once wrote,

a people that is producing poetry is not perishing, but is astir with life, with vital impulses, with life giving visions. A people's poetry, therefore, affords the most serious subject of study to those who would understand the people—that people's soul, that people's status, that people's potentialities.

In other words poetry is in reality a transcript of life.

The volume of Negro poetry is relatively small even though poetry has been the favorite medium of literary expression utilized by Negro writers. The black race has as yet produced no outstanding poet, but individual Negroes have published some poetry of merit. It is generally recognized that Jupiter Hammond was the first Negro poet, even though some students argue that this honor should go to Phillis Wheatley, who published a volume in 1773.

From this date until the death of Paul Lawrence Dunbar in 1906, some thirty Negroes published more or less pretentious poems. By 1916 there had appeared some 173 titles in English and others in French and Spanish. Some of these were single poems published in various magazines; some were translations or anthologies; and others were volumes containing both poetry and prose. Since 1916 poetry has become increasingly important as a type of literary expression, and as a result a number of important volumes of Negro poetry have appeared.

The increase in Negro poetry is due to a number of factors. One of these is the practice of padding out new volumes with poems printed in other books, thus making the increase more apparent than real. Then there has been an increasing interest on the part of the public in verse written by Negroes. This interest has been facilitated by flattering introductions to Negro volumes written by such prominent white men as William Dean Howells. Other volumes contain laudatory introductions by such well-known Negro leaders as Paul Lawrence Dunbar and Booker T. Washington. Certain conscious techniques of the Negroes have given much encouragement to Negro writers. Numerous prizes for the best poetry are offered, literary contests are held, and many papers and magazines of both races carry a poetry department and print much Negro verse. This artificial stimulation has resulted in a body of verse which is of doubtful quality.

As has been suggested, some Negro poetry appeared before the Civil War. Jupiter Hammond composed "An Evening Thought—Salvation by Christ, with Penitential Cries." In 1773 Phillis Wheatley, a slave woman, published a volume entitled *Poems on Various Subjects, Religious and Moral*. George M. Horton composed a group of poems which appeared under the titles *Poems by a Slave* (1829)

and *The Poetical Works of George M. Horton* (1845). Charles L. Reason produced a few scattered poems, the most famous being "Freedom," which appeared in 1847. In 1854 Francis Ellen Watkins Harper published *Poems on Miscellaneous Subjects*. There were other bits of verse that found their way into print but, like the above-mentioned poems, there was nothing of literary merit. The following quotations will show the attitude of the literary scholars concerning the quality of this early verse.

Many of them showed marked talent, but barely a half dozen of them demonstrated even mediocre mastery of technique in the use of poetical materials and forms.¹

The poetry of the period has some value to the historian and sociologist, perhaps, as showing the attitude of the Negro writers toward the race question, but from a literary point of view it is practically worthless.²

The poetical verse appearing before the Civil War can in general be characterized as incoherent, crude, imitative, and conventional. Many of these poems were religious exhortations and eulogies of great men. Prior to 1830 this poetry expressed satisfaction of status and appreciation of the opportunities offered by the white civilization. Consequently few complaints of bondage appear in this poetry. This clearly demonstrates that these early Negro poets were not race conscious, that is, that there was little militant sentiment of race pride and racial solidarity expressed in this verse.

After 1830 this complacent attitude tended to be supplanted by complaints against bondage and racial discrimination, and melancholic longings for freedom. Negroes were slowly developing race consciousness and were inter-

¹ J. W. Johnson, *The Book of American Negro Poetry*, Preface, p. xxv.

² Newman I. White and Walter C. Jackson, *An Anthology of Verse by American Negroes*, p. 10.

ested in obtaining certain rights and in raising their status. This attitude was due in part to the agitation of the abolitionists, as shown by the preface written by Wm. Lloyd Garrison to Mrs. Harper's volume of poetry, and in part to the breakdown of Negro isolation. Complaints and pathetic pleas for freedom saturate the poems of Horton, Reason, and Mrs. Harper. Such titles as "Freedom," "The Freedom Bell," and "Bury Me in a Free Land," suggest the content of the poems. An excerpt from Mrs. Harper's poetry clearly shows the emergence of race consciousness among these Negro poets.

Make me a grave wher'er you will,
In a lowly plain or a lofty hill;
Make it among earth's humblest graves,
But not in a land where men are slaves.³

Negro poetry appearing during the period from the Civil War to the World War expressed the same attitudes of acceptance and complaint as the poetry published during the pre-Civil War period. Religion still dominated much of the Negro verse and consequently the attitudes of the church were reflected in the poetry. Most of the poetical works of Paul Lawrence Dunbar, often referred to as the only meritorious Negro poet, are characterized by an attitude of satisfaction. There is little bitterness, protest, or complaint in his poetry. The only indications that he was dissatisfied with his status are found in his two poems, "Ode to Ethiopia" and "We Wear the Mask."

However, not all the poets writing during this period were satisfied with the treatment administered to them. The Negroes had been emancipated but there was no social organization to satisfy their needs adequately, so naturally unrest became more widespread. While the theme of race

³ Quoted by Robert T. Kerlin, *Negro Poets and Their Poems*, p. 26.

receives a great amount of consideration there is little bitterness expressed in the Negro verse of this period. Complaints about status, pleas for greater opportunities, and pleas for more equality abound in the poems, but few demands upon the white race are made. Such poems as Charles Dinkins' "We Are Black but We Are Men," James D. Corrother's "At the Closed Gate of Justice," B. J. Brawley's "The Plan," and "The Negro's Educational Creed," by Joseph S. Cotter, Sr., are typical of the Negro verse published during this period.

To be a Negro in a day like this—

Alas! Lord God, what evil have we done?

Still shines the gate, all gold and amethyst,

But I pass by, the glorious goal unwon,

"Merely a Negro"—in a day like this!⁴

In the Negro poetry published after the World War, race consciousness is expressed more frequently than in the poetry of the earlier periods. While some of these modern Negro poets accept the definition of the situation with but few complaints, the prevailing tone in this verse is that of protest and belligerency. This change of tone expresses changes in the external and environmental conditions of Negro life. Through education the barriers of isolation are being removed and the Negroes can see more clearly and vividly the past discriminations. This education has created wishes that the social organization can not satisfy. The freedom granted to the Negroes has increased their mobility with the result that many of them have migrated to the city and have acquired the urban point of view. The World War changed the attitude of a great many Negroes toward their role in American society. Members of this group sacrificed during the War by purchasing liberty bonds, help-

⁴ Quoted by J. W. Johnson, *The Book of American Poetry*, p. 27.

ing civic and philanthropic organizations, and in many other ways. Then the Negro soldiers received some recognition and they were not satisfied to return to the status that they occupied before the War. All of these factors increased the sense of importance of the Negroes and furnished incentives for elevating their position in society. In turn, the whites have attempted to prevent this advance of the Negroes with the result that they are becoming more race conscious. Many evidences of this appear in the modern Negro poetry.

Many of the modern Negro poems express a desire on the part of the Negro to escape the isolation of race and caste. Realizing their isolation they plead for recognition in certain tabooed fields. Claude McKay's "Barrier," Langston Hughes' "As I Grow Older," and Blanche Taylor Dickinson's "Four Walls" show the pathos of isolation, and demonstrate that the Negro has a concept of his role and wants to function according to this concept.

My hands!
My dark hands!
Break through the wall!
Find my dream!
Help me to shatter this darkness,
To smash this night,
To break this shadow
Into a thousand light of sun,
Into a thousand whirling dreams
Of sun!⁵

Another evidence of the rapid development of racial consciousness among the Negroes as expressed in their poetry is the emphasis upon the beauty of their race. Negroes are proud of their race and accept their black color and other racial and biological characteristics. This pride of race as-

⁵ Langston Hughes, *The Weary Blues*, p. 56.

sumes two forms, namely, praising the full-blooded Negro and glorifying the mulatto type. The first form of pride of race was emphasized by Marcus Garvey and is illustrated in the poem "Black Baby."

Modern Negro poetry shows that the Negroes are reflecting upon their experiences; that they are in an introspective mood. Such poems as "Weary Blues," "My People," and "Which Crown to Wear" express some of the mental conflicts prevalent in the experience of the Negro.

I ask you this:
Which way to go?
I ask you this:
Which sin to bear?
Which crown to put
Upon my hair?
I do not know,
Lord God,
I do not know.⁶

The tendency in Negro poetry to glorify the mulatto is rather prevalent. The Negro poets accept their racial status even though they possess a tinge of Negro blood. Many of these versifiers sing of the beauty of the mulatto personality. The poems "The Mulatto to His Critics," by Joseph Cotter, Jr., and "To a Dark Town Girl," by Gwendolyn B. Bennett, are typical of those which attempt to praise the mulatto type.

Ashamed of my race?
And of what race am I?
I am many in one.
Through my veins there flows the blood
Of Redman, Blackman, Briton, Celt and Scot,
In warring class and tumultuous riot.
I welcome all,
But love the blood of the kindly race,
That swarths my skin, crinkles my hair,
And puts sweet music into my soul.⁷

⁶ Quoted by Countee Cullen, *Caroling Dusk*, p. 146.

⁷ Quoted by Robert T. Kerlin, *Negro Poets and Their Poems*, pp. 67-68.

Negro poems contain much about the great accomplishments of the race. Pride of achievement is a manifestation that racial solidarity and race pride are emerging in the experience of the Negroes. Negro leadership and accomplishments come in for much discussion. While the advancements of the Negroes are stressed these poets are not satisfied but plead for greater opportunities for expansion.

Little Black boy
Chased down the street—
“Nigger, nigger, never die
Black face an’ shiney eye,
Nigger—nigger—nigger.”

Hannibal—Hannibal
Bangin’ thru the Alps
Licked the proud Romans,
Ran home with their scalps—
“Nigger—nigger—nigger—”⁸

At the present, Negro verse expresses a more militant racial consciousness, attitudes of hostility, open defiance, and retaliation. Much of the poetry openly asserts equality with the whites, and in many cases superiority. Negroes are no longer willing to submit calmly to suppression but are determined to fight back. This militant racial consciousness is expressed in such poems as “If We Must Die,” “This Must Not Be,” “To the White Friends,” “The South,” and “The Lynching.” The following poem is typical of much Negro verse that has appeared since the World War.

Demand, come not mock suppliant!
Demand, and if not given—take!
Take what is rightfully yours;
An eye for an eye;
A soul for a soul;
Strike, black man, strike!
This shall not be!

⁸ Quoted by Countee Cullen, *Caroling Dusk*, p. 121.

In conclusion, it might be stated that a few of the contemporary Negro poets are disclaiming any interest in the race question, and are trying to avoid self-praise and caustic accusations of those occupying the superordinated role in American society. These poets attempt to study the dialect, pathos, tragedy, and humor of the Negro personality and of Negro life. Regardless of this tendency the vast majority of the contemporary Negro poetry is highly race conscious. Most of the verse is limited by the racial boundary, and is, therefore, concerned with the polemic aspects of race. In so far as these Negro poets are interested in particular groups and in speaking for the Negro, they defeat the sense of artistry.

SHALL WE HAVE STATE MEDICINE 70

LAURA JANE BRENNEMAN

Graduate Student
The University of Southern California

THE pace of present-day life has made rapid change inevitable in every field of human endeavor. The medical profession, as one of the leaders in the line of scientific and social progress, must conform to the demands made upon it by the changing conditions and life of the people. Whether or not the doctor has kept pace with the swift movement, and what future steps may be demanded, is a question which cannot be overlooked. Two major camps have been formed in the consideration of the problem. There are those who favor some form of state medicine.¹ There are those who are bitterly opposed to any such scheme, and find the present situation adequate and desirable. The problem has been given a great deal of discussion by medical men and health workers. The layman should be concerned, since it is his welfare and future medical attention which is at the heart of the whole problem.

The arguments in the case are many, but they seem to be definitely two-sided. There is no middle camp. Those who favor state medicine argue that the great and urgent need for improvement in the present system of medical service calls for a new scheme. Within the past few decades the science of medicine has made great progress, especially in the field of preventive medicine. Most of the

¹ "... from the standpoint of political science and sociology, socialized medicine, as contrasted with private practice of medicine, is the science and art of preventing and curing disease through collective effort with the financial support of one or more social groups or government units? And is it not clear that state medicine is merely that form of socialized medicine which is supported and directed by local, state, or federal government?" Harry H. Moore, Report on "American Medicine and the People's Health," for a committee of the Massachusetts Department of Public Health, November, 1924, p. 453.

important findings are the direct result of organized social devices, organized research, and organized field study.

The new social relationships demanded by the changes which have come mean further emphasis on social control. The present situation is not favorable to further progress.

Side by side with the glorious spirit of individual self-sacrifice, characteristic of medicine throughout the ages, students of social organization are increasingly conscious today of elements tending toward the perpetuation of inadequacies in disease control, serious qualitative and quantitative deficiencies in diagnosis and treatment, resulting in an inevitable loss to society in preventive and therapeutic potentialities unutilized, and retarding the development of scientific medical knowledge, as well as the elevation and standardization of practical medical service.²

Present arrangements are inadequate. Sir Arthur Newsholme says, "that the work done on behalf of the community plus the work accomplished by private medical practitioners, is not equal to national needs" This he claims is due to belated and inadequate medical provision which does not include the full resources of medicine. Medical advice is not available for all the people. The young, energetic, and well-trained physicians flock to the cities leaving the rural areas to the mercy of old doctors and outmoded methods of treatment. Thus many people living in the rural districts are deprived of their just due of medical care.

City dwellers are faced with the problem of how to find and know a good physician. Many people do not know how to find a good doctor, since it is not ethical for members of the medical profession to advertise.³ Quacks and fakes can

² D. B. Armstrong, "Social Uses of Medicine," *American Journal of Public Health*, 10:921, December, 1920.

³ "The medical practitioners we have are inaccessible. They cannot advertise. This is not ethical! The American Medical Association will not list them in accordance with their competency; it lists them in accordance with whether they can pay their dues or not! . . . Why must a man keep the fact that he is a good physician a closely guarded secret in order to be 'ethical' in the eyes of his association, whose journal advertises patented articles of all sorts." T. Swann Harding, "The Public Penalized by Medical Disorganization," *Current History*, 30:886, 1929.

advertise and as a result have many patients. Such a system is not only harmful to the doctor, depriving him of patients, but it is harmful to the public who must suffer at the hands of incompetent healers.

"The income of doctors from the practice of medicine is rapidly decreasing, . . . the earnings of many physicians have shrunk below the subsistence level."⁴ This may be blamed upon several factors. First, thousands of people treat themselves and rely on hearsay prescriptions or the advice of the corner druggist. "We have druggists in hundreds doing illegitimate 'counter-prescribing' simply because the practice of medicine is so unsoundly organized that it encourages such things."⁵ This detracts in a large measure from the income, which, for the good of the people, should go to the doctor. In the second place, more and more people are receiving medical charity each year. This in turn has made it necessary for the private doctor to make up his losses through the patients who are able to pay.⁶ Such a scheme is not sound and merely results in a vicious circle which, in the end, places the cost of medical service beyond the pocketbooks of most people. Thirdly, the economic conditions of the past few years have made it necessary for the doctor to do a great deal of charity work with no hope of remuneration. This in itself is unethical and socially unsound.⁷

⁴ George W. Aspinwall, "A Plea for Socialized Medicine," *American Mercury*, 33:34, September, 1934.

⁵ Harding, *op. cit.*, p. 888.

⁶ "Many a self-respecting American widow, with a meager income, has been charged a fee of several hundred dollars to compensate the surgeon for nine or more such operations he has performed upon alien charity patients. . . . Though in general, the honest has to pay for the dishonest, when the proportion is so unreasonable that he pay ten times the amount of an equitable fee because nine patients pay nothing, he is carrying an unfair burden of which state medicine alone can relieve him." Gilbert W. Haigh, "Medicine's Greatest Problem; The Need of State Medicine," *American Journal of Sociology*, 34:510, November, 1928.

⁷ Harding, *op. cit.*, p. 887.

State medicine would be a distinct benefit, in certain ways, to the doctor. A social system properly planned should insure more regularity of hours, a tremendous increase in the amount of worth-while work accomplished, a larger income, better opportunities to study and specialize, opportunity for expert consultation and co-operation, and the elimination of the necessity for putting economic consideration ahead of the patient's welfare.⁸

State medicine began with the earliest hospital or health organization. It has slowly increased its scope until, today, although not generally recognized as such, state medicine is practiced in a number of instances. The development of medical co-operative groups such as the hospital public wards; community health organizations protecting the community as a whole through disease prevention and control; the establishment of diagnostic and treatment facilities for large social groups, medical equipment and personnel being employed in common as in clinics and all out-patient departments; the employment of medical service for large population groups in society; the preparation of serums, vaccines, and such by the state for social uses; and the employment of organized medical forces in the development of general social machinery for the prevention and treatment of disease and disability, are all forms of state medicine in active use today. Imperfect as our social organization in these fields may be at present, they represent a picture of the beginnings of the final scheme.

⁸ "The leaders of the medical profession have been blind to this tendency. They have failed to see that the provision of adequate medical service for all the public is a problem confronting both doctors and the public, and that unless doctors solve this problem, a solution unfair to them and hence, in the long run unfair to the public may soon appear. That their own incomes in the private fee system tend toward extinction doctors tend to regard as a result of the pernicious activities of iniquitous individuals, who seek to undermine their position, rather than of the irresistible operation of economic laws." T. Swann Harding. "Shall It Be State Medicine," *Christian Century*, 52:990, July, 1935.

The argument follows that state medicine is in keeping with the times. The field of public health is rapidly increasing. Its work is constantly becoming more and more concrete. Within the past few decades an increasing number of states and communities have taken over this field of preventive medicine. The control of health and medicine belongs logically to the state. Education and protection of the public is a governmental function. The health of the people is an even more universal need than their education or protection, and a greater insurance for the future of the nation.

State medicine could be a benefit to society. Through a state system every individual could receive the advantages of special facilities and expert service, regardless of his paying ability. If it is cheaper to prevent than to cure, then the prevention, early detection, and adequate treatment of disease will materially lower the charges upon the community for illness costs. Society would be operating on a rational, economically sound basis, utilizing its medical resources to the full.

State medicine might be a benefit to the doctor.

By the nature of his calling the doctor has had to be a humanitarian, and the public has always too willingly accepted him as such. For we regularly expect our doctors to give freely of their time and attention to us, something we should never expect of lawyers or even of trained nurses. Doctors have had to perform these charitable gestures as if they did not care at all for money. Yet they have lived in the same acquisitive society in which we live. They have had to struggle to attain the standards of living we expect of them. They have had to sell their technical ability in the market, right while their wage scale was being depressed by the advent of many new institutionalized agents of medical treatment . . . They did not themselves order the mass changes in our economic system which render their own situation precarious. Quite naturally they tend to cling to old forms and customs which, in the past, gave them and their predecessors a decent living. But it is time that their leaders awakened to modern trends.⁹

⁹ Harding, *loc. cit.*

There are those who argue against state medicine. They have definite negative attitudes toward the entire subject. They argue that state medicine means the death of individualism, of humanitarianism, and of scientific practice. "Until we become a nation of robots with interlocking, replaceable, and standardized parts, there will be little need for completely standardized doctors."¹⁰

They look with distaste and distrust upon the organizations which have already come into being in the medical world. Industrial medicine they claim has become an instrument for fighting compensation claims. The mechanization of medicine is a menace to sound medical practice. It would destroy the intimate personal relationship of the physician and the patients, which is essential to the complete relief of the patients' ills. Confidences between the doctor and patient would be lost, and the beneficial results of personal confidence in the physician would be difficult to achieve.¹¹

State medicine involves inadequate compensation for the physicians. The average salaries of doctors in state or commercial organizations rendering such service are between \$3,000 and \$4,000 a year.

The standards of medical practice are lowered because the tendency of the contract doctor is to see as many patients as possible. Patients are moved along without adequate attention. In some parts of the

¹⁰ Morris Fishbein, M.D., "Socialized Medicine," *Nation*, 126:486, April 25, 1928.

¹¹ "More and more as the medical profession progresses further into the secrets of sickness and disease does it become evident that a very essential quality of such service is the 'will to get well' on the part of the patient, and that this 'will to get well' depends on confidence in the physician. Another equally important ingredient in the provision of medical service is the enthusiastic devotion of the physician as expressed in his 'will to heal' . . . This devotion is not a part of the duty of the bureaucrat assigned to a political job. It is destroyed whenever the relations between the physician and the patient cease to be based on personal responsibility and confidence." R. G. Leland, "The Medical Profession Is the Only Competent Judge of Medical Services," *National University Extension Association's Debate Handbook*, p. 123, 1935-1936.

country doctors engaged in contract practice attempt to see eighty or ninety patients each day. The physician falls into the deadly routine of contract work, initiative is lost, and advancement is dependent on the individual's ability to pull wires.¹²

If the movement to promote state medicine should "prevail to its logical limits, medicine would cease to be a liberal profession and would degenerate into a guild of dependent employees."¹³ The necessary executive and administrative machinery for any system of state medicine would have to be large and involved. It would become unwieldy and impractical and would only tend to weaken the ordinary machinery of government.

The men taken from productive occupation and private enterprise that will be required to man them will be such a large proportion of the population that sooner or later, the social fabric will give way. There will not be enough of the population left for production to take care of the administrators; and a reaction, if not a crash will come.¹⁴

State medicine will mean the pauperization of medicine.¹⁵ State, county, and health departments are already practicing medicine to a large degree, and in addition to this free service there are numerous free clinics and welfare centers giving medical service. The private physician must compete with these.

. . . while the majority of cases attended are beyond question, deserving and creditable, however, is it not pauperizing the people as well as the profession to dispense free medicine in this manner?¹⁶

¹² Fishbein, *op. cit.*, p. 485.

¹³ William Allen Pusey, "Some of the Social Problems of Medicine," *Journal of the American Medical Association*, 82:1906, June 14, 1924.

¹⁴ *Loc. cit.*

¹⁵ "Nor is pauperizing the public going to be of any particular benefit to the medical profession. No incentive to work toward greater efficiency, for one installed in a job and having sufficient 'pull' to hold it, why should the doctor worry about a trifle like efficiency? . . . And the pauperized public will suffer because of such a condition, for it will not be given attention by men of true efficiency." G. L. Seross, *Medical Record*, p. 522, March 26, 1921.

¹⁶ *Journal of Michigan State Medical Society*, 20:489.

State medicine would add enormously to the tax burden already existing. Aside from the added financial burden on those already overtaxed, this new source of revenue would have a great attraction for the unscrupulous politician. The layman is not competent to judge the requirements and results of medical work, and the physician is not capable of rendering judgment as to the medical service he himself receives. It is foolish to expect citizens, untrained in medical matters to pass intelligently on these subjects.

The medical profession believes that laymen, who are prohibited by the laws of every nation from practicing medicine, should not be permitted to supervise that practice. It is the mission of the profession to fight disease and maintain the health of the people.¹⁷

Those who oppose state medicine hold that the family doctor is an essential part of American life; that he is an indispensable factor in the health of our nation,¹⁸ a factor which cannot be replaced by a mechanized form of medical care for the entire population.

The very conflict of opinions as to what is to be done to replace the family doctor argues for his continued existence. The very fact that no satisfactory way has been found to get along without him indicates that he is an essential part of the medical scheme. The medical man who is meant to be a family doctor can never be satisfied with any amount of success in another kind of work. In the present stage of medical evolution, this type of man is continually adapting himself to his changing environment. While numerous lay and medical writers are penning more or less flattering obituaries of the old family doctor, the modern family doctor is busy making himself indispensable to as many families as he can serve.¹⁹

¹⁷ R. G. Leland and A. M. Simons, "Do We Need Compulsory Health Insurance? No," *Annals of the American Academy of Political and Social Science*, 170:126, November, 1933.

¹⁸ "The solution of the medical problem of the middle class, is, after all, simple. It is for every family to select one physician for its medical advisor. This man should be selected with great care, and then trusted as long as he is found worthy of confidence." Wingate M. Johnson, "Medicine and the Middle Class," *Atlantic Monthly*, 147:302, March, 1931.

¹⁹ *Loc. cit.*

The situation seems to have reached an impasse. Which side will bring forth the final and convincing argument as yet remains to be seen. A compromise may be effected, but with present divided opinion, this possibility seems very remote. It is for the layman, the ordinary citizen, to study the situation carefully and to lend his support to the side which he honestly believes can promote the greatest national social good.

NEWSPAPER CIRCULATION AND URBAN REGIONS

SELDEN C. MENEFEE

University of Washington

IN the reports of newspaper circulation issued annually by the Audit Bureau of Circulations, Chicago, the sociologist has at his disposal a detailed and convenient set of data for defining regional and subregional boundaries of urban areas. R. E. Park has shown how the circulation of Chicago's papers shows the decreasing gradient of urbanization as distance increases, and has studied the newspaper zones of four small cities in South Dakota in 1915, 1925, and 1928.¹ R. D. McKenzie has defined roughly, by the circulations of leading morning papers only, the regional boundaries of the Federal Reserve Banking Centers of the United States in 1920 and 1929.² A Michigan study has shown the division of that state into metropolitan and sub-metropolitan regions.³

It was to determine the possibilities of these data in drawing detailed boundaries and to measure the consistency of the results that this study of Washington was made. All newspapers of the four major cities of the Northwest were studied. Each of these cities, Seattle, Tacoma, Spokane, and Portland, has more than 100,000 population, thus being comparable as metropolitan centers. All other cities were distinctly secondary, being under 35,000 in population. Many newspapers in the smaller cities did not subscribe to the A. B. C. Auditing Service, so that no uniform data were obtainable for defining subregional areas.

¹ "Urbanization and Newspaper Circulation," *American Journal of Sociology*, 35:60-79, 1929.

² *Recent Social Trends*, Ch. IX, 452-53.

³ Cooley, Angell, and Carr: *Introductory Sociology*.

It was possible to plot the data not merely by counties, but by towns that obtained 25 or more copies of any paper, so that they were tabulated separately in the reports. The results as shown in the accompanying map show Portland clearly leading in the counties along the Columbia River; Tacoma leading in Pierce and Lewis counties; Spokane leading in the Columbia Plateau Region; and Seattle leading in the rest of the state. These results show a striking similarity to wholesale trading areas.⁴ Where data were available on secondary cities of 10,000 to 35,000 population (in Bellingham, Everett, and Walla Walla), small secondary regions of dominance in newspaper circulation were carved out of the metropolitan regions. These corresponded closely to retail trading areas.⁵

The most important factors determining the spheres of metropolitan dominance in the newspaper field seemed to be:

1. *Size of city.* The area of dominance in newspaper circulation is correlated with the population. Thus Tacoma's area of dominance is much smaller than those of Seattle and Portland. Cities tend to establish gradients of circulation, dropping off with *distance* from the metropolitan center. The boundaries of the resulting area of dominance are not simple circles, however, but are distorted by the following factors:

2. *Competition from other cities.* Seattle's region is very narrow to the south because of competition from Tacoma. Spokane, although comparable in size to Tacoma, has a much larger and more regular area of dominance than Tacoma because there are no secondary cities within a distance of 150 miles or more.

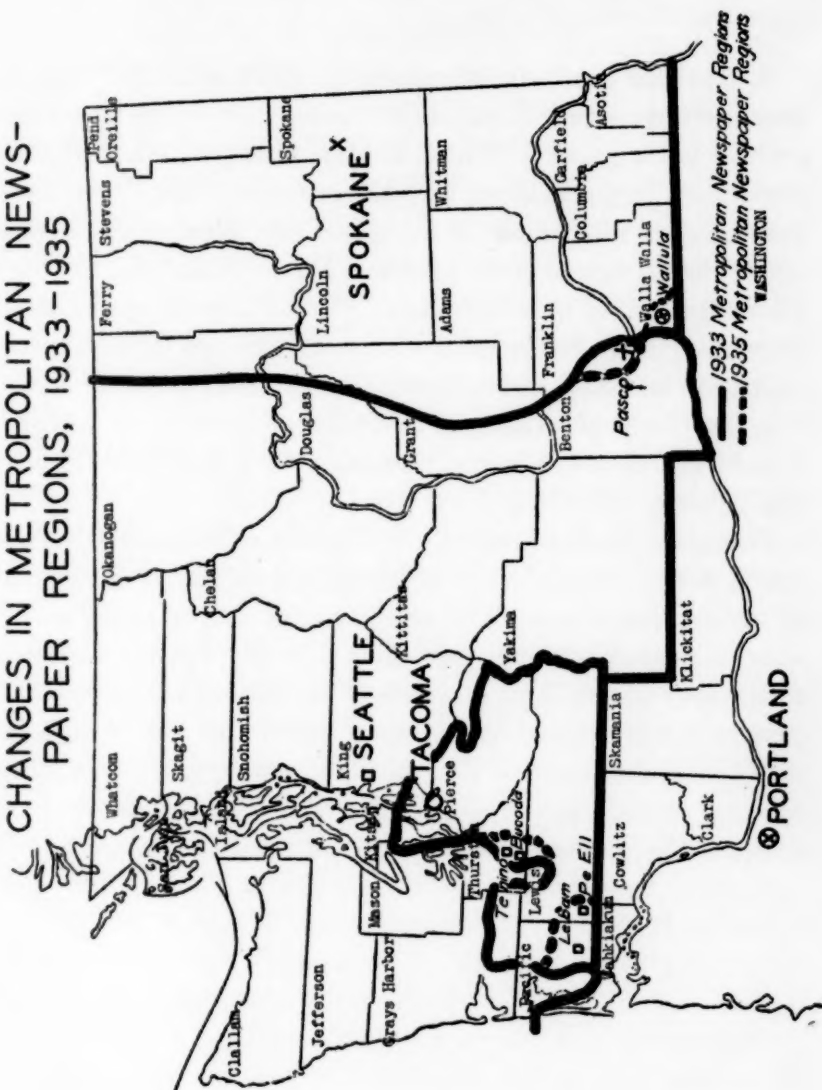
3. *Topography.* Plateau regions and river valleys tend to fall as units into one city's metropolitan region. Mountains, deserts, and waterways tend to restrict those areas unless they are overcome by

4. *Transportation facilities.* Puget Sound is not a barrier to commerce because of the extensive ferry service there. The Cascade

⁴ *Market Data Handbook of United States*, J. Walter Thompson Co., 1927.

⁵ *Ibid.*, p. 107.

CHANGES IN METROPOLITAN NEWS- PAPER REGIONS, 1933-1935



Mountains are likewise less formidable where they are crossed by railroads and highways. A network of transportation facilities surrounds each city, and the extension of the city's dominance tends to follow lines of transportation.

A detailed analysis of results in 1933 and 1935 shows that there were few changes in Washington in the two-year period. One county, Walla Walla, changed its plurality preference from Spokane to Portland, but a shift of only a few per cent was required for this. Only nine or ten towns shifted from one area to another. Pasco changed from Seattle's area to that of Spokane; Wallula, from Spokane to Portland; and four small cities in western Washington changed from Tacoma to Seattle. Other changes were insignificant. Thus the detailed charting of newspaper circulation furnishes a surprisingly reliable measure of metropolitan regions. (See map.)

Observation and research indicate that newspaper circulation is closely related to cultural and commercial regions of urban dominance. For trading and recreational activities, a person tends to travel to the city from which his newspaper comes, and conversely he prefers a paper which carries advertisements and news from the city which he visits most frequently. The A. B. C. newspaper circulation reports, therefore, are apparently very convenient and reliable tools for measuring regions of urban influence.

FILIPINO REPATRIATION

EMORY S. BOGARDUS

The University of Southern California

The Filipino repatriation movement which has attracted considerable attention in the United States in the last two years arose out of a number of factors: (1) the desire of certain regions in the United States, particularly in California, to cut down their relief problem insofar as it might be aggravated by a considerable number of unemployed Filipinos who would need public aid if the unemployment situation continued; (2) the desire of labor groups in California to lessen the competition that they feel from the Filipinos; and (3) the desire of Filipinos, who have suffered great disappointment and disillusionment to the point of becoming financially stranded, to return to their native Islands, now that a Commonwealth of the Filipinos is an established entity.

The historical background of the repatriation movement goes back to the Immigration Law of 1924. At that time the Filipinos were declared not to be aliens. The aim was to permit their continued entry into the United States. Aliens ineligible to citizenship were (and still are) ineligible to enter the United States. Since the Filipinos are not definitely Caucasian or Negroid, they are ineligible to citizenship (according to the naturalization laws of the United States, passed in 1790 and 1870). Since they were not citizens it was important to declare that they were not aliens in order to continue to admit them to the United States. By 1927, opposition had developed toward the Filipinos, partly on labor competition grounds, and a bill was introduced into Congress declaring them to be aliens, thus reversing the position of the United States taken only three

years before and thus debarring them from further entry. The bill did not make much headway. In 1930, another bill was introduced into Congress specifically prohibiting further immigration of Filipinos. This bill made no headway either. Thoughtful persons believed that this was no decent way to treat people from the Philippines, a part of the United States. The opponents of Filipino immigration then threw their influence behind the movement for the independence of the Philippine Islands. This recognition was so strongly desired by the Filipinos that they did not object to the provision in the Independence Law limiting the Filipino immigration to the United States to fifty a year—virtual exclusion.

The Independence Law went into effect in 1935, at which time there were about 70,000 Filipinos in the United States. A considerable percentage were out of employment through no fault of their own or through no unwillingness to work, but because of the depression and because of discrimination against them. In the early part of 1935 there were several thousand unemployed Filipinos in the United States, chiefly in California. Many wanted to go back to the Islands, but had no means. Although they lived on a very small amount of money per week, although they helped each other in small groups, although their high sense of pride kept them from calling on public aid, a feeling in the United States developed that if the Filipinos were repatriated at government expense, a possible future saving to particular localities in this country would be effected, and hence repatriation was urged.

All who feared labor competition from the industrious Filipinos joined in the movement looking toward the latter's repatriation program. Those who felt that jobs, as fast as they developed, should go to native Americans likewise supported the repatriation program.

Many Filipinos having become discouraged, having used up their slim savings, and having lost morale through long periods of unemployment were persuaded to express themselves favorable to the plan to have Filipinos returned to the Islands at government expense.

On July 11, 1935, President Roosevelt's signature was attached to the bill providing free transportation of Filipino immigrants to the Islands. Congress appropriated \$300,000 for this purpose but this sum was cut in 1936 to \$100,000.

During the fiscal year ending June 30, 1935, the number of Filipino immigrants who returned to the Islands at their own expense was 3,234. An approximately similar number had repatriated themselves in 1934, and in 1933. The number of deported repatriates or forced repatriations is small, negligible to record.

The year 1936 found (a) the forced repatriates very small as usual, (b) the number of voluntary repatriates at their own expense fairly large but declining due to improvement in employment conditions in the United States, and (c) the number of voluntary-at-government expense repatriates unexpectedly small. The Filipinos are not accepting the free return to the Islands at the expense of our government for a number of reasons.

(1) The improvement in employment conditions has changed the attitudes of Filipinos about returning home. Their leaders, or the labor contractors, are advising them that their labor will be in increasing demand with the returning prosperity in this country, and that they are on the eve of receiving good wages at extended employment. Naturally, the result is a change in attitude about going back to the Islands immediately.

(2) Closely related and subsidiary to the first point is the reaction to a section of the free repatriation law, name-

ly, to Section 4, which reads: "No Filipino who receives the benefits of this act shall be entitled to return to the continental United States." This compulsory feature is distasteful to the Filipino. Even though he has not much chance of coming back or even if he never wants to come back, he prefers not to banish himself forever by law from the United States and to live in the Islands branded as one who cannot re-enter this country.

(3) The sense of pride of the Filipino, even if unemployed and with shrinking savings, is still high. When he goes back to the Islands, he prefers to return at his own expense, under his own steam, as it were, even if it takes his last penny of hard-earned cash. It is hard enough to return to his home community without having achieved wealth in the United States, but it is unbearable to many to return at public expense to the United States.

(4) Filipino leaders are resentful of the whole plan of paid-for-repatriation. They feel that it is a scheme of antagonistic Americans who are using this method of getting rid of them from the United States. The more they think and talk about it, the more resentful they feel, and the more they urge their fellows not to accept the plan.¹

Filipino repatriation will remain largely voluntary. It is in a way a sad and concluding chapter of Filipino immigration to the United States. The bars are already high against further Filipino immigration. The Filipinos who are here are mostly unmarried men and hence it appears now that there will be no second generation problem. The intermarriage of those here with women of other racial-cultural groups is still very small, and it is likely to remain such. Except for the student class and those here for short

¹ How are the Filipino repatriates getting along after their return to the Islands? This question is discussed in the article which follows and which is written by Benicio T. Catapusan, who has collected considerable significant materials about the developments in the Islands.

periods of time as visitors, the voluntary repatriation movement will continue, dwindling in times of employment and increasing in periods of prolonged unemployment, until the Filipino largely disappears as a minority group, although he has real contributions to make to life and culture in the United States, once he gets on his feet and is free to express his skills and love of the fine arts. However, the Filipino, it is to be hoped, will always be welcome as a student and scholar in the United States. He is also worthy of having citizenship privileges extended to him on the same basis that they are given to people from any other country.

FILIPINO REPATRIATES IN THE PHILIPPINES*

BENICIO T. CATAPUSAN

Graduate Student
The University of Southern California

IN determining the number of the Filipino repatriates¹ in the Philippines we may only include those Filipinos who constitute the return current either voluntarily or by fate and were forced to return to the homeland. For this purpose the following reports may be quoted in order to approximate their number.

According to the report of the *United States Department of Labor, Immigration and Naturalization Service*,² 4,662 Filipinos left continental United States for the homeland in the years 1932 and 1933. In 1931 the same source of information³ reported 324 (male and female) cleared out of the port of San Francisco. This gives an approximate total of 4,986 Filipino repatriates to the beginning of the current year of 1934.⁴ To this number, it is anticipated that about 15,000 to 20,000 more would be added during the years 1935 to 1937, as it is thought by the immigration officials that many Filipinos would avail themselves of the free transportation offer by virtue of the Filipino repatriation

*The use of the term "repatriates" in this study may arouse considerable objections and adverse reaction among Filipinos, as the term may be confused with the term "repatriated," which to them seems to have a stigma of unfavorableness with their self-respect and pride. They may interpret "repatriates" to mean repatriated Filipinos under the Filipino repatriation law. Such is not the case in this study. The term "repatriates" is used here as a convenient term to mean the "returned Filipinos" to the homeland.

¹ For an elaboration of this term see E. S. Bogardus, "Mexican Repatriates," *Sociology and Social Research*, 17:169, 1933.

² From correspondence material file number 12005/464.

³ *Op. cit.*, district number 19, correspondence file number 12005/4.

⁴ No reference has been made concerning the number of Filipinos who have returned from Hawaii to the Philippines, which is believed to number several thousands.

law.⁵ The possibility of numerical increase in the "repatriados" does not concern us here, but rather the interest is centered in the "repatriates'" present activities in the homeland.

In considerations of this kind, therefore, it is necessary to observe closely, and understand their general interests, or their socio-economic activities in their respective communities. Such a study is made possible by means of informal inquiries, interviews, and correspondences with Filipino immigrants in America and with repatriates in the homeland. From a study of the records at hand it appears that the Filipino repatriates may fall into a three-fold classification.

The first to be considered is the "minority group." This group is composed chiefly of deported criminals and problem cases. Since their departure from the United States was one of compulsion and since their social experiences were of adverse nature, one may expect, therefore, to have these individuals inject some bad influences into their own people. But from what we know about their behavior in the Islands as is revealed in correspondence materials, it appears that although some of them hold adverse attitudes toward the United States they have become devoted workers in their own community. Some extreme cases, of course, are reported of criminals who have tried to introduce modern racketeering into their own home region. But the "moral code" in their community seems to be overwhelmingly strong and always in direct opposition to such vocational schemes, with the result that these repatriates are shunned and socially ostracized. They are looked down upon as "pangdamays" (low caste), who are trying to infiltrate into their community the bad quality of America. They are friendless. In rare cases, even their parents and

⁵ Welch Bill, H. R. 6464.

relatives tend to disown them if no prospect of reforming them into the ways of their community seems possible. Their bad qualities and practices are usually the talk of the town, but all are willing to take them back if they show willingness to live the life of the kin folks. This is the kind of social control in the Islands' rural communities, where conformity to the group is the rule rather than the exception.

The second group is the "enlightened group," or those made up of the better class Filipinos. Under this general classification two subgroups may be included, namely, (a) the nonscholastic and (b) the student group. The former group represents the type of Filipinos who have not gone through American schools, but who have made extensive observations in America, and who appreciate America. The latter group includes all Filipinos who went home with an American education. These two groups have one thing in common in that they are both interested in bettering the social conditions at home. They are seldom disappointed, as in the majority of cases they brought home the knowledge that they sought in the United States. But sometimes in their attempts to transplant their new ideas into their home community they suffer many trials and tribulations. In many instances, the nonscholastic repatriates, in trying to apply their American ways in their home community, are met with indifference and with little support. Not being able to get the expected response from the populace they begin to feel the inadequacy of their preparation. Conflicts develop. They grow scornful and dissatisfied. The more failures they make, the more the alert villages express unwillingness to recognize their superiority. Their "superior air" and "American ways," and their hyperaggressiveness appear irritating to most villagers and are oftentimes the subject of gross criticism, which in turn creates a low esti-

mate of all the Filipino repatriates from America. They sometimes appear independent, self-conscious, and indifferent, which is oftentimes regarded as "high-hatting" their fellow citizens. Such airs are oftentimes overestimated. As a matter of fact, they do not mean to high-hat their people, for such an attitude is only a reflection of their total social experiences in America.

For the most part, less difficulty is reported among the student group. They are better able to find employment which enables them to earn a moderate wage to tide them over during the period of readjustment. A majority of the student repatriates do not stay in their home towns, except for occasional visits, that are generally used to the greatest advantage by the home folks. In public meetings, for example, they are asked to speak on topics highly contributive to their community needs and progress. They seek residence in urban communities, where chances for professional, educational, and modern cultural contacts are greatest. Conferences, library facilities, higher standards of living, and chances for vertical mobility are drawing stimuli for student repatriates to seek residence in the cosmopolitan areas. Of the 64 Filipino student repatriates with whom the writer has corresponded, 56.3 per cent are employed in invariably responsible positions in Manila; 31.3 per cent, many of whom are teachers, are in the provinces; and only 12.5 per cent remain in their respective local communities.

The third classification is the "majority group," which is composed of those who have voluntarily returned. They are chiefly of the laboring group and the relief cases. As the laboring group has the numerical advantage over all groups of Filipino repatriates, it would undoubtedly introduce problems of great import. From the beginning they have been the storm center of the discussions which prompted the enactment of the repatriation law.⁶ Now they are faced

⁶ *Op. cit.*, p. 2.

with the problem of readjustment⁷ and of proving their worth in their native communities. After a brief stay in the United States they have learned much of modern production and ways of living. The speed and precision derived from modern machinery stamped in them some degree of dependency upon modern inventions. These dependencies are carried home to their native land, which in turn creates an artificial demand for them. Thus we hear of them wishing to teach the people modern methods of production, and of improving the working conditions on the farms similar to those in the United States. But their success with their efforts is largely determined by what they bring home from the States, and in some measure by their sustained individual initiative. For instance, the more fortunate, who after their persistent efforts and labor have saved a considerable amount of money, are reported to be making a real advance in their economic endeavors. Many have bought productive and improved lands and are producing goods in large quantities. A number are reported to have opened stores of their own, typical of which are the restaurants, dry good stores, and grocery stores. Many have also gone into the real estate business, irrigation, animal husbandry, and poultry raising. Others are instrumental in establishing ice companies and dairies in their respective localities.

In general, the question may now be raised as to what contribution these "repatriados" can make in the homeland. In this regard, their success in grafting the new ideas on the old community depends upon the degree and type

⁷ From the gathered information as revealed in the correspondence and interview materials it appears that the average length of time of adjustment varies from three to three and a half years. The first two years after arrival is the period of reminiscences about his stay in the United States; of his carefree life, ease, good times, clean roads, skyscrapers, movies, and scintillating movie stars. His mind is definitely divided by thoughts of staying or returning to the United States. This naturally results in drift and indefiniteness regarding the future.

of acquired American ideals, and to what extent the old community will accept these new ideals. To answer this question, we are again directed to review the collected information, which discloses a threefold situation. The success of the introduction of new ideas is dependent upon (1) the type of community into which these new ideals are introduced, (2) the person who brings home those new ideas, and (3) the degree of contact opened to "repatriados" from America. The first and the second are closely related. If the person is well informed, the people may intently listen to him. On the other hand, in a remote community, the "repatriados" find it difficult to introduce new ideas, while in towns close to the influence of western culture, such as in Manila and its environs, they find the introduction of new ideas less difficult. Lastly, if their total social experiences abroad were those of discrimination, prejudice, and antipathy, they naturally will develop a general dislike for Americans, and among their people the worst qualities of America are pantomimed in vivid form. On the contrary, if the "repatriados" were able to avail themselves of better opportunities in America with success in obtaining an education and in receiving better social treatment, they can be expected to speak highly of the American people. True is the statement of Professor E. S. Bogardus when he said: "Dislike stimulates dislike, antipathy reaps antipathy, and fortunately, goodwill leads to more goodwill."⁸

⁸ *Immigration and Race Attitudes* (New York: D. C. Heath and Company, 1921), p. 145.

Foreign Sociological Notes

Professor G. L. Duprat of the University of Geneva, Secretary-General of the International Institute of Sociology, has made a preliminary announcement of the program of the Thirteenth International Congress of Sociology which is to meet at Paris, France, September 2-5, 1937, under the auspices of the Universal Exposition to be held at Paris in 1937. The general topic of the Congress will be "Social Equilibrium." At the first session on September 2, 1937, Professor P. A. Sorokin of Harvard University, who is president of the Institute for 1937, will preside. The subject of that session will be "Historical and Critical Methodology of the Concept." The second session will be devoted to the determination and definition of the types of social equilibrium. The third session will have as its general topic "The Sequence and Morphology of Social Equilibrium." The fourth session will have as its subject "The Pathology and Physiology of Social Equilibrium." The fifth session will be devoted to diverse papers and communications; the sixth to the report of the general secretary and discussion. It is understood that this program is tentative and does not bar papers on other subjects which members and associates of the Institute wish to present. Those who desire to participate in the Congress are requested to send before the second of April, 1937, the titles and abstracts of their papers to Professor G. L. Duprat, Secretary-General of the International Institute of Sociology, 6 Cours de Rive, Geneva, Switzerland.

Social Research Notes

STATISTICAL PROCEDURES AND THEIR MATHEMATICAL BASES. By CHARLES C. PETERS and WALTER R. VAN VOORHIS. State College, Pennsylvania: The Pennsylvania State College, 1935, pp. vii+363. (Planographed).

The preparation of text books for statistics presents many difficult problems particularly those having to do with the range of mathematical subjects to be covered. The authors of this book have borne down heavily on the mathematical tools which the statistician needs. There is a brief introductory chapter on the calculus—differential and integral—followed by chapters on the most frequently used statistical tools. In each instance the formulae are carefully derived. There is a number of cautions as to the usefulness of the

various formulae and the meaningfulness of their results. In several instances the validity of certain accepted procedures are sharply questioned and a number of new suggestions are made. The material is overly condensed and unless the student is well-trained in mathematical thinking he may find it difficult to follow. The data used are from the field of educational statistics. There are brief bibliographical references to the more important literature.

Since the plates were prepared from typewritten material, the senior author was impelled to invent a simple but clever accessory for the typewriter which justifies the lines and gives an even right-hand margin. This in part offsets the poor typography which is inherent in this scheme of reproduction.

E. F. Y.

PRACTICAL APPLICATIONS OF THE PUNCHED CARD METHOD IN COLLEGES AND UNIVERSITIES. Edited by G. W. BAEHNE. New York: Columbia University Press, 1935, pp. xxii+442.

Nearly two score writers have co-operated in canvassing the fascinating vista which mechanical tabulations have opened up for research workers in every field and also to indicate the very practical uses to which it can be put in university administration. Every research student will find something of practical import for him in this volume. Freeing the student from the restrictions which time, cost, and uncertainty have imposed upon him, the machine in this instance, needs to be given full credit for making possible the application of statistical methods to problems which have heretofore been untouched. The volume is copiously illustrated.

E. F. Y.

Social Theory Notes

THE FIELDS AND METHODS OF SOCIOLOGY. Edited by L. L. BERNARD. New York: Ray Long and Richard R. Smith, 1934, pp. xvii+529.

Dr. Bernard has taken the program which he developed for the annual meeting of the American Sociological Society in 1932, and made it into this representative volume in sociology. The first part is devoted to "the fields and problems of sociology" and the second, to the "sources and methods of sociology." Seventeen chapters comprise each part, contributed by as many different sociological writers. The composite result is the outstanding contribution. The reader is

introduced to the thinking of sociologists in all the major subdivisions of the science. While some overlapping takes place, and some weak spots occur, these are minor in comparison with the main contributions. As a teaching tool, it may be that another arrangement of the chapters will be more effective. The student may find it more worthwhile to consider Chapters II of Parts I and II together, and so on, instead of in separate parts and separated by numerous chapters dealing with other themes. There is nothing, however, to hinder the teacher from so assigning the chapters if he finds the plan desirable.

AN INTRODUCTION TO EDUCATIONAL SOCIOLOGY. By ROSS L. FINNEY AND LESLIE D. ZELENY. Boston: D. C. Heath and Company, pp. v+341.

The approach is unique, the data are new and fresh, the underlying principles are pedagogical and sociological, and the style is lucid. The four sections are: the community and the teacher; social interaction in the classroom; culture, social institutions, and education; and social control in the school. The untimely death of Professor Finney occurred before the book was published.

A great deal of case materials enlightens the pages of the book. They not only bring the student face to face with everyday problems of his group life, but they will set him to thinking along lines of increased social responsibility. It is safe to say that the teachers who use the text faithfully will experience new developments in the practical aspects of their own sociological thinking. E. S. B.

SOURCE BOOK FOR SOCIOLOGY. By KIMBALL YOUNG. New York: The American Book Company, 1935, pp. xxix+639.

This *Source Book* is closely co-ordinated with the author's introductory text in sociology which was reviewed in the July-August, 1935, issue of *Sociology and Social Research*, but duplication of material has been avoided to a remarkable extent even though the same divisions and chapter headings are used. It differs from most source books in that the material is well integrated and synthesized. Many well selected excerpts from important sources have been brought together into a coherent whole, interspersed with pointed comments and adaptations. Some of the selections were prepared by the author, with appropriate quotations. It is very readable, and as is true of *An Introductory Sociology*, it presents a workable organization of material drawn from the different schools of sociology without undue emphasis upon any one point of view. M. H. N.

Social Welfare Notes

CONVALESCENT CARE IN GREAT BRITAIN. By ELIZABETH GREENE GARDINER. Chicago: University of Chicago Press, 1935, pp. xii+163.

This is one of the Social Service Monographs prepared under the auspices of the School of Social Service Administration of the University of Chicago. The study reveals a startling comparison between the extent of convalescent care in Great Britain and the United States. In the former, there are 53.6 beds per 100,000 of the population; in the latter, 7.1. Although the great majority of the British institutions for convalescent care contain fewer than fifty beds per capita, the majority of the patients are found in the small number of large institutions.

The quality of care given is relatively good, and in some institutions excellent. Although no one law covers the regulation and control of convalescent homes, six different forms of governmental supervision may be used and these, taken together, are largely responsible for the success that has been attained. The funds for the operation of these homes come from a considerable variety of sources. The depression, however, did not materially reduce the extent of this much needed service.

G. B. M.

PLAY: RECREATION IN A BALANCED LIFE. By AUSTEN FOX RIGGS. New York: Doubleday, Doran and Company, Inc., 1935, pp. viii+239.

Play is regarded as an important activity in a balanced life. The author feels that "many people suffer quite unnecessarily because they have neglected to establish and maintain a balanced relation between work and play." Work is "the purposive expenditure of energy toward objectives to which the worker holds himself responsible, whereas play is the expenditure of energy just for the joy of expending it in a particular way." Both work and play must change in quantity and in quality during different age periods. To be of greatest value, play must be given a seasonal spread over the calendar and be engaged in at regular intervals. Variety in play is highly desirable. The field of hobbies is limitless. Over ninety pages are devoted to an annotated bibliography which is intended as a catalogue of recreational activities.

M. H. N.

NEW PATHWAYS FOR CHILDREN WITH CEREBRAL PALSY. By GLADYS GAGE ROGERS and LEAH C. THOMAS. New York: The Macmillan Company, 1935, pp. xix+167.

In this book the authors give an account of their methods of training children suffering from cerebral palsy. Such children are difficult problems, but their defects are not generally hereditary and genuine mental deficiency is rarer among them than is usually believed. A program of activity in which each child manifests a genuine interest represents the first step in educational work. The development of relaxation is considered essential and muscle training is attempted through indirect methods. The toys used cannot be boring but must stimulate to continued activity. Correct posture is taught, partly by direct methods, partly by means of equipment that automatically induces the child to take the right positions. The authors stress the responsibility of the parents saying that "the mother's entire life must go through a severe readjustment." The book is made very concrete by the presentation of a rather complete case history. It presents in interesting fashion the method used in attempting to solve a difficult problem.

G. B. M.

COMMUNITY PROBLEMS. By SERAFIN E. MACARAIG. Manila: The Educational Supply, 1933, pp. xvi+212.

In this "elementary study of Philippine social conditions," designed for use in the schools, the author mentions three ideals, namely, (1) to promote better social life, (2) to cultivate ideas of loyal citizenship, and (3) to acquaint young people with the problems of community life. He includes subjects such as, the family and home, the rural and urban community, population, emigration, citizenship, leadership, education, health, religion, delinquency and crime, poverty, and charity work. The materials in each chapter are stated clearly and interestingly. Seventy well-chosen photographs serve well for purposes of illustration. The young people of the Philippines are fortunate to have such a valuable guide as is this text in social thinking.

E. S. B.

CRIMINOLOGY. By FRED E. HAYNES. Second Edition. New York: McGraw-Hill Book Co., 1935, xi+497.

This well-known textbook has now been revised after a lapse of five years. A chapter on *Prisons in the United States* has been added giving the developments from 1930 to 1935. Additions have been made to a number of other chapters. In each case these changes add to its usefulness and should enhance its reputation as a standard text in this field.

E. F. Y.

THE CHURCH AT WORK IN THE MODERN WORLD. WIL-
LIAM C. BOWER (editor). Chicago: The University of Chicago
Press, 1935, pp. xi+304.

A group of University of Chicago professors (Ames, Baker, Bower, Case, Garrison, Holman, Kincheloe, and Mathews) have undertaken the task of analyzing the relation of the church to the changing social order. They view the local church in its relation to the community, the co-operation of churches, the use of symbolism, religious education, the work with individuals, missions, church organization, the task of the preacher, and the religious press "in their interrelatedness in a unified operation based upon a functional relation of religion to contemporary culture." Each function of the church is analyzed in the light of its origin and development as well as significant trends in the reconstruction of the church's program of work. M. H. N.

THE ROMANCE OF LABRADOR. By SIR WILFRED GRENDEL.
New York: The Macmillan Company, 1934, pp. xiv+329.

In this attractively printed volume, the distinguished and noble-minded author has submitted to his readers tales of romance and sacrifice, of nature and of man, that will serve to elucidate Labrador life. It is a marvelous pageant of the harsh struggle between man and nature which is revealed here, described by one motivated by high ideals, tolerance, and vision. The spirit of Dr. Grenfel is shown in these words of his: "Courage is always the surest wisdom. Confidence that we can make affairs go better is wisdom." The international outlook of a lifelong worker in bleak and isolated Labrador is truly remarkable. Here it is:

Only when it is admitted that the world is a village, and that when one suffers, all suffer, can international mass production be any real remedy for poverty. Each country should confine itself to the outpost to which it is best suited.

E. S. B.

HOME AND FAMILY. By HELEN M. JORDAN, M. LOUISA GILLER,
and JOHN F. BROWN. New York: The Macmillan Company,
1935, pp. 426.

This volume is designed as a high school text dealing with the broad aspects of family life and amply meets that need. In addition to discussions of the material home, household management, and child development, the authors discuss the family as a social institution, the elements of a successful family, and the family as a personal problem. The pictures, illustrations, and questions for class discussions are exceedingly valuable and practical. While the book is not overloaded with facts, it does contain positive information for the art of homemaking.

M. H. N.

MODERN HOUSING. By CATHERINE BAUER. Boston: Houghton Mifflin Co., 1934, pp. xvii+331+41 plates.

This book begins with an outline of the congestion and waste resulting from commercial housing efforts during the nineteenth century. Gradually paternalistic efforts to improve housing were made but in most cases these efforts proved quite abortive. After the World War, public aid for housing became quite general in Europe. In Great Britain more than 1,000,000 buildings were constructed on this basis; in Germany in the five years 1927-1931, 1,436,000 new dwellings were erected of which seventy per cent were directly aided by some form of government financing.

The minimum standards for housing are presented, and the claim made that in those European countries in which official aid was given to the construction of houses approximately ninety per cent of the dwellings meet these standards. Typical dwelling plans are shown and compared with undesirable types, and one chapter is devoted to the community unit.

An important matter is the problem of slum clearance. In England the rebuilding of such areas has continued since 1890, and here the laws have become so liberal that they would be considered "wildly radical and confiscatory in this country." The rehousing of a family in a slum area is too costly and a transfer to outlying lands would greatly reduce the cost. The author says that subsistence homesteads are not modern housing. She believes that there will never be any realistic housing movement in this country until the workers, the consumers, and the unemployed take a hand in working out the problem. The energy formerly directed toward individual homeownership must now be used in a more practical manner.

The book closes with a set of plates covering forty-eight pages. In these are presented plans and photographs illustrating housing projects in many European cities and countries. One such plate presents a photograph of an old Russian city and plans and pictures showing new housing projects.

G. B. M.

SIX RURAL PROBLEM AREAS: RELIEF-RESOURCES-REHABILITATION. By P. G. BECK and M. C. FORSTER. Washington, D. C.: Federal Emergency Relief Administration, Division of Research, Statistics and Finance, 1935, pp. 167.

This report represents a study of approximately one half of the rural families receiving relief in the United States. The material takes form by showing the underlying causes for relief among the various areas and submits suggestions necessary for permanent rehabilitation. The author believes that the problem of assisting toward self-support,

common to all six areas, is by no means wholly agricultural. Because 70 per cent of rural families are dependent on supplementary employment, there is the problem of supplying new sources in this respect. "In regard to the cotton areas," states the author, "the primary social problem is one of education, . . . and as long as this problem remains, there will be need of public relief and social case work."

D. H. D.

RURAL HOUSEHOLDS: RELIEF AND NON-RELIEF. By THOMAS C. McCORMICK. Washington, D. C.: Works Progress Administration, Division of Social Research, 1935, pp. 141.

The present report is based on a survey of rural relief and non-relief households conducted in 47 counties in the major agricultural areas of the United States.

The study was designed to show in what ways, if any, and to what extent the rural households receiving public emergency relief in October 1933 differed from their nearest neighbors who had not received such relief. A number of differences were found. These differences not only pointed to larger families, greater unemployment and smaller incomes in the relief group, but also indicated possible explanations of why one group of families came to be in greater need than the other group. Differences were found as to age, educational attainments, stability, family composition, usual occupations and industries.

D. H. D.

OUR CONTEMPORARY CIVILIZATION. By ROSCOE LEWIS ASHLEY. New York: Henry Holt and Company, 1935, pp. xx+608.

A comprehensive and yet concise analysis of our contemporary social order viewed from the economic, political, and cultural angles. Civilization is regarded as the product of continuous but uneven change. The kaleidoscopic character of social change during the twentieth century has resulted in discrepancies between the old and the new. While it is recognized that a synthesis of diverse elements is impossible, the author aims at an integration of material. After a brief treatment of historical transformations, the dilemma of industrial capitalism is pointed out and the necessity of public reorganization (both economic and political) to meet the new needs is advocated. Considerable space is given to modern democracy. Social welfare is regarded as a public responsibility. The author concludes:

As American democracy, socialized and vitalized, may give us the clue to better co-operation and co-ordination, American federalism may furnish the idea of probable future integration. Unity in the past has been too much arbitrary centralization, too greatly undifferentiated social solidarity. . . . Federalism is unity with diversity. . . . Self-direction of the individual member of group combined with social organization and development would result in an integrated society and might help to make humanity safe for humanity.

M. H. N.

GUIDE TO REFERENCE BOOKS. By ISADORE GILBERT MUDGE. Sixth Edition. Chicago: American Library Association, 1936, pp. x+504.

The current guide to reference books contains both old and new reference book titles which are to be found in present-day libraries. Reference books or collections of outstanding merit in foreign languages are also included in this guide. An especially interesting feature, and one of particular value to students, is the classification according to special subjects. For example, under the topic of "Social Sciences" the following items are treated: Political science and economics; Governments; Official registers; Statistics; Statistical abstracts; Racial groups; Temperance; Legislative debates; Law; International law; Treaties; Constitutions; Local Government; Labor; Business and commerce; Business management; Finance; Insurance; Post Office; Transportation; Secret societies; Social work; Education; Popular customs and folklore; and Costume. R. H. H.

OCCUPATIONAL CHARACTERISTICS OF WORKERS ON RELIEF. By E. B. MITTELMAN. Oregon State Relief Committee in Co-operation with the Federal Emergency Relief Administration, 1936, pp. 106.

Of special interest to industrial sociologists is this statistical study consisting of seventy-six tables and twelve figures pointing out the distribution of relief workers among occupational and industrial lines. "In emphasizing the occupational characteristics, the study breaks with past practices of emphasizing purely personal characteristics. . . ." Going beyond the general study of occupations in which occurred the greatest loss of economic position, the study leads to a detailed account of many hundreds of industrial occupations which suffer the impairment from the economic depression. D. H. D.

THE SETTLEMENT PRIMER. By MARY KINGSBURY SIMKHOVITCH. New York: National Federation of Settlements, Inc., pp. 68.

To the social worker who would be acquainted with the far-reaching community role of the Settlement Movement, this discussion is of special interest. The Primer is fittingly subtitled "A Handbook For Neighborhood Workers," for whether a worker is to commence her first functions in the field of social work, or whether she is to know more fully the general purposes of the Settlement House "proper," her conception of the field of social service can well be broadened through exposure to this study. D. H. D.

THE MOVIES ON TRIAL. By WILLIAM L. PERLMAN, EDITOR. New York: The Macmillan Company, 1936, pp. xi+254.

Editor and compiler Perlman, disturbed over the agitation of the League for Decency and other like organizations for purity in the movies, set out to ascertain the private views of a number of more or less well-known personalities of the "stage, screen, pulpit, press, bench and class-room." So here they are in this book, all set out on parade, and with questionable results, to say the least. Some of the views expressed strike one as being written with one eye on the League for Decency itself. A few of them are worth little more than any vague generalizations would be. A majority of the views are condemnatory of the general runs of films, one is disgusted with the calibre of the people who preside over the film industry, and several indicate that the screen should devote itself to the task of inspiring spectators to create a new social order. Only two seem to express the belief that the movies are generally constructive in their themes. Out of the melee come such instructions and commandments as: the movies must do nothing to interfere with the teachings of the church, home, or school; they should pay more attention to the production of the classics; they must imbue one with poetic imagination; they should heed the fact that spectators expect manliness, courage, beauty, and decency; they must be rescued from the hands of the greedy, vulgar, ignorant producers. Whether you'll enjoy reading the comments depends upon the attitude you have toward life as it is and what it should be, the attitude you have toward regulation, and a great many other attitudes. What with so many different types of mental levels to deal with, the movies are at best to be sympathized with. The movies have gone to trial here, however, and stand convicted!

M. J. V.

SOCIAL WORK AS A PROFESSION. By ESTHER L. BROWN. New York: Russel Sage Foundation, 1936, Second Edition, pp. 120.

A number of changes serve to bring this small but exceedingly useful volume up to date. After discussing the changing concepts of social work, its scope, the evolution of training for social work, the author catalogues and classifies the schools of social work according to graduate and undergraduate training, requirements for admission, curriculum (including theory, field work, and research), and numbers of students. The national associations of the schools of social work and of the social workers are described, and data are presented concerning demands for social workers, salaries, and trends in social work. Rarely does one find so much valuable information stated so clearly in such a convenient compass.

E. S. B.

CRIMINAL ACTIONS IN THE COMMON PLEAS COURTS OF OHIO. By C. E. GEHLKE. Baltimore: The Johns Hopkins Press, 1936, pp. xxix+326.

This is a detailed statistical study covering every county in Ohio for the first six months of 1930. The complexities of our tradition-bound systems of judicial procedure are so baffling that it is well-nigh impossible to get any usable picture of what is occurring. If we are compelled to rely upon statistical methods of approach, the difficulty of gaining a perspective is not decreased. Professor Gehlke, however, has driven a stake by which we can orient subsequent studies and has shown what a permanent continuous reporting system needs to contain.

His findings check sharply on certain preconceptions. For example, contrary to general belief, the present system seems to work better in urban than in the rural surroundings in which it had its origin and most of its development. Again the notorious delays of the law are not in the judicial processes themselves but in their initiation. The study confirms the general belief of criminologists that more attention needs to be paid to criminals and less to crimes; also that treatment is now being prescribed by courts which possess neither a clear philosophy, nor the techniques, nor the personnel to determine what the personality of the criminal requires for its correction. E. F. Y.

SOCIOMETRIC REVIEW. Report of the Research Staff to the Advisory Research Board, of the New York State Board of Social Welfare: Published by New York State Training School for Girls, Hudson, New York, 1936, pp. 62.

This, the first number of the Sociometric Review has for its purpose a twofold objective: first,

a medium for the publication of research by sociometric and allied techniques issued for the sake of advancing the scientific understanding of such methods:

second,

a report on practical work in human reconstruction.

The present study consists of a series of seven papers on the practical laboratory experiences of outstanding persons in the field of intensive psychological study. States Mrs. Fannie French Morse, Superintendent of New York State Training School for Girls, Hudson, New York,

I find myself turning from the conventional educator and psychologist, from the university classrooms, from the clinics of the laboratories, to the child itself, the child as an emotional entity.

Race Relations Notes

HUMAN MIGRATION. By DONALD TAFT. New York: The Ronald Press Company, 1935, pp. xxvi+590.

The book begins with a study of migration as a social phenomenon, then considers attitudes and policies with reference to migration, also the resultant clash of cultures, and finally the international control of migration. The scope is wide, for the question is raised at the outset as to why gross inequality exists with reference to distribution of the human population. The uneven distribution of economic and cultural opportunity is also seen as a far-reaching problem. Four backgrounds of migration are presented: economic, quantitative, qualitative, and nationalism. One of the major contributions of the author is his "search for an international migration policy," in which he takes up both the bilateral and multilateral angles to the problem and describes some of the agreements that have been made between two or more nations regarding migration from one country to another. The author approaches but does not grapple with a method, first suggested to the reviewer by Henri Bergson, namely, whereby an international organization such as a commission of the League of Nations would assist each nation suffering from overpopulation to solve its own "pressure" condition.

E. S. B.

ANTI-SEMITISM: YESTERDAY AND TOMORROW. By RABBI LEE J. LEVINGER. New York: The Macmillan Company, 1936, pp. 334.

This book's main contribution is not in the field of history but rather in the field of the sociological interpretation of history. The excuse for anti-Semitism has changed radically through the ages. For many years it was based on the fact that the Jew was of a different religious faith from his neighbors. The emphasis on life, following the Middle Ages, shifted from religion to economics. Following this change, Rabbi Levinger sees a corresponding change in the psychological factors behind anti-Semitism, which came to be based on the effects of Jewish economic competition. In his discussion of the modern movement in Germany the author discloses the third phase in the new excuse of the mythical racial differences of the Jew.

After considering various remedies for anti-Semitism the author concludes that its end will come only when all racial and minority oppression is ended by educational processes, which he admits may take generations, yet which will be the only lasting remedy.

The Jew is not painted as a heroic martyr but is shown rather as representative of minorities in general, which, through its long years of existence has been made to endure more of the results of oppression than have other shorter-lived minorities. It is the argument of this book that because of this long history of oppression it is possible to see in it the interacting forces, sociological and psychological, of minority oppression in bolder relief than in viewing other minority groups of shorter endurance.

David Gerecht

INTERNAL MIGRATION IN THE UNITED STATES. By C. WARREN THORNTHWAITE. Philadelphia: University of Pennsylvania Press, 1934, pp. 52.

Students of population problems will find this booklet of real help because of the interesting and skillfully worked out maps that speak for themselves and that should be worth the while of all social science students. Only the first part of a "larger project," the purpose of the present work is to point out the "need for more adequate migration data" and state the dangers "in attempting to place population without reference to past currents of migration." All in all the study gives us an excellent picture of "the historic phases of interstate migration in the United States."

D. H. D.

THE EXILE. By PEARL S. BUCK. New York: Reynal and Hitchcock, 1936, pp. 315.

In this biography of Mrs. Buck's mother, the reader finds a pleasantly written account of the life of a woman who in a moment of ecstasy decided to become the wife of an austere missionary and to go to China. Years later, after suffering many hardships, she returns to the United States to find herself an exile in her native land, because those she once knew had moved away or died, because in the post-war days the United States had given up some of its prewar ideals and standards of life, and because life in China had conditioned her to a different way of feeling and thinking and had developed its own attachments.

Social Psychology Notes

CONTROL IN HUMAN SOCIETIES. By JEROME DOWD. New York: D. Appleton-Century Co., 1936, pp. xvii+475.

This is an outstanding contribution to the sociological literature dealing with that ever-fascinating subject of social control. Professor Dowd, very appropriately, develops his analysis of control from the historical point of view, pointing out that two distinct stages of control have occurred in the course of the evolutionary development of civilization. These stages are: (1) paternal authority or domination by one person or a small group over others; (2) social or the authority of large groups, deciding for themselves how they should exercise their authority, formulate their purposes and standards, and devise their systems of discipline. An extremely neat and effective discussion discloses the various manifestations of paternal influence in the control of the folkways, of domestic and industrial institutions and of poetical, religious, and aesthetic institutions. The breakdown of paternal influence in these is shown, generally, in several succeeding chapters. Thus, the rebellion of women accounts for the breakdown of paternal control in the family; that of the merchants, craftsmen, journeymen, and peasants in industry; and that of the bourgeoisie and proletarians in politics.

The author holds that one of the chief difficulties of control is that people, once having freed themselves from paternal control, prefer to remain free and resent any new type of regulation. The increased complexity of social relations, the numerous social problems attendant upon complex civilization, and the evident lack of "mental and moral fitness for dealing with these complex and multitudinous problems" present further obstacles in the path of social control. The present need is for the establishment of settled standards and discipline for a creative efficiency that will bring order out of the conflict and chaos that exist in our various social institutions. A most significant observation is that, if democratic society is to survive, the individual must work for that discipline which will bring about the reorganization of the basic social institutions so that they will be able to function in the interest of society as a whole. Thus, industry will exist for the benefit of all and the state will determine what the best interests of the public may be. The last chapter of the book might well be read by all ultraconservatives in the form of a solemn warning, and by liberals in the form of a rallying tocsin. M. J. V.

THE ANATOMY OF PERSONALITY. By CLEMENTS C. FRY AND HOWARD W. HAGGARD. New York and London: Harper and Brothers, 1936, pp. xi+357.

Drawing heavily upon the work of Freud, Jung, Adler, Kretchmer, and Kahn especially, the authors of this fascinating book have undertaken to present what might be called a diagnostic account of personality for the lay reader. Personality, according to the authors, is made up of genetic components, physique, intelligence, temperament, ego, and impulse. Each of these is analyzed in the attempt to show its respective influence upon the whole of personality. When certain of these component parts combine in such a way that there results from the union a dominant note, that domination is often utilized to describe the personality. Thus, the hysterical personality has for its primary deviation immaturity of impulse, combined in this case with definite peculiarities of ego and temperament.

The novel method of demonstrating the normal by virtue of the presentation of psychopathic personalities has been carried through with great success. And the best part of it is that one is actually entertained by the apparent zest with which the concrete illustrative material has been offered. Approached from a psycho-medical point of view, the materials will aid many a reader in understanding more significantly some of his behavior. One of the best discussions relates to the bondage in moods and emotions. A mood is described as that expression of satisfaction or dissatisfaction with experienced sensations, and is the result at any one time of the blended sensations coming from within and without the body. Mood thus reflects "the essential harmony of fundamental vital processes." The book is stimulating and worth reading.

M. J. V.

SOCIAL PSYCHOLOGY. By ELLIS FREEMAN. New York: Henry Holt and Company, 1936, pp. xii+491.

Herein is offered "a psychological basis for understanding some of the most characteristic aspects of our society" and "the problem of the psychology of social values in general." The minor and personal phases of mental conflicts are treated "as reflexes of a broader process of adjustment to cultural stereotypes." For instance "the neuroticism of an idle wife" may be due more "to what society has done to that family economically than to the immediate relationships which exist between relatives." Social psychology is defined as "the

description and explanation of the experiences and behavior of the individual human being which affect and are affected by the experiences and behavior of other human beings." But the relation of man to man is given a secondary place, for, after all, this relationship is determined by the ways that the individual has been conditioned by culture. "It is the general pattern of the culture, together with its particular modifications within classes, that determines how the individual shall respond to social situations." It is pointed out that value is "not necessarily associated with the actually and practically rational, useful, or ethical," but with whatever is pleasant. On the basis of these ideas, modern business, art, science are analyzed. Many thought-provoking statements are made in this capable discussion of the individual as influenced by his cultural environment. E. S. B.

THE PSYCHO-BIOLOGY OF LANGUAGE. An Introduction to Dynamic Philology. By GEORGE K. ZIPF. Boston: Houghton Mifflin Company, 1935, pp. ix+336.

The author has undertaken to apply objective and statistical methods to speech phenomena. Speech is viewed as "a series of communicative gestures." The chapters deal with such themes as the form and behavior of words, the form and behavior of "phonemes," or speech sounds, accent within the word, and the stream of speech in relation to the totality of behavior. Among the findings are such as these: "The length of a word, far from being a random matter, is closely related to the frequency of its usage—the greater the frequency, the shorter the word." "The more complex any speech-element is phonetically, the less frequently it occurs." The cause of linguistic change is found in the impulse to preserve or restore a fundamental condition of equilibrium "between the form and function of speech-habits, or speech-patterns, in any language." E. S. B.

GROUP LEADERSHIP. With modern rules of procedure. By ROBERT D. LEIGH. New York: W. W. Norton and Company, 1936, pp. xiv+259.

Two short chapters dealing in an elementary way with the nature of groups and of problem solving in meetings by individuals serve as an introduction to the remaining treatment of small-group and large-group discussion, wherein rules of order are explained and illustrated. Some suggestions are offered concerning the organization of small groups for purposes of considering practical matters.

Industrial Welfare Notes

THIS FINAL CRISIS. By ALLEN HUTT. New York: International Publishers, 1935, pp. 288.

Written from the socialistic point of view, this book attempts to demonstrate that capitalism is in its last crisis in Britain, and that the sole hope for the working class there lies alone in complete socialism. Allen Hutt, author, has taken the three great crises of capitalism, that of the 1840's, the 1880's, and the present in order to show the progressive steps by which capitalism has swung full circle and now finds itself unable to provide for the masses. The crisis of the 1840 period was solved without revolutionary tactics since capitalism had at hand "the possibility of an immense increase in production." That of the 1880's was solved by resorting to monopolistic practices and imperialism. Out of each crisis came the seeds for the succeeding one, but the present has brought nothing but stalemate. Now only the restriction of production and lower wages can solve the situation, but these leave the masses with a depression standard of living. Blind capitalists demand a restoration of profits and still higher incomes. Therefore, the workers will find themselves caught and crushed by Fascism unless they unite and finish the rule of the capitalists. If for no other reason than to preserve our democratic institutions, Americans should read this book that they may note what to do in order to save themselves while yet there is time. M. J. V.

ROTARY AND ITS BIG BROTHERS. By CHARLES F. MARDEN. Princeton: Princeton University Press, 1935, pp. 178.

In this research piece of work, emanating from Columbia University, the data have been drawn chiefly from the records of Rotary, Kiwanis, and Lions clubs. In the analysis and interpretation a number of significant observations are made.

The club members conceive of welfare work as a problem of individuals rather than a problem of society. The possibility that the individual cases of distress which they help to alleviate are an outgrowth of social conditions which might be changed does not greatly challenge the service club members.

It is pointed out that the "owning class consciousness is one of the most significant things about the service club."

"Kidding" is a normative mode of behavior in the relationship of member to member.

The clubs live under an "illusion of representativeness."

John may be a Republican, Frank a Democrat, Fred a Presbyterian and Henry a Catholic, but all may join the hymn of praise for individualistic business enterprise, express a common sympathy for the underprivileged by benevolent welfare work, abhor Communists and pass resolutions condemning law breakers.

WAGE EARNERS MEET THE DEPRESSION. By RUTH ALICE ALLEN AND SAM G. BARTON. The University of Texas Bulletin, No. 3545. Bureau of Research in the Social Sciences, Study No. 15, December 1, 1935, pp. 105.

The material herein contained is of general suggestive value in regard to the effect of falling incomes upon organized industrial groups. The survey is confined to the Union Organizations of the Electrical Workers and Longshoreman within the State of Texas. Preceded by a brief education of the co-operating groups in the meaning of scale of living studies, followed by a series of interviews with each family group, two types of information were called for.

The first part of the questionnaire relates to family make-up and history. The latter portion is concerned with an itemized account of family income and expenditures including items affecting the plane of living.

From the probable fact that Texas differs little in general aspects from others states in the United States it is interesting to note that among the forty families studied within the Longshoreman group, \$8.54 was the average expenditure for educational purposes, while \$9.36 and \$11.15 represented a model expenditure for motion pictures and tobacco, respectively.

D. H. D.

Social Politics Notes

AMERICAN CITY GOVERNMENT AND ADMINISTRATION.
By AUSTIN F. MACDONALD. New York: Thomas Y. Crowell Company, 1936, pp. 773.

Recent changes in American municipal administration have been carefully noted by Austin F. Macdonald, professor of political science at the University of California, in the revised edition of this textbook, first written near the end of the Coolidge era. A readable account of the modern city as a social and economic unit, the book is adapted to the general reader as well as to the college student. The origins and growth of municipalities, their relation to state and nation, the form of city government, and municipal politics, are discussed in part one. In part two, the activities of city management, such as traffic, health, education, and housing, are explained.

G. J.

PROPOSED: THE UNIVERSITY OF THE UNITED STATES.
By EDGAR BRUCE WESLEY. Minneapolis, Minnesota: The University of Minnesota Press, 1936, pp. 83.

This account includes a historical summary of the movement to establish a national university, some instances of the influence of the movement upon other

institutions, some general and some specific reasons for its establishment, a description of the instructional and research facilities in Washington, a plan for a national university, a bill for its creation, and a fairly complete bibliography of the subject. This proposal is therefore designed to furnish a compressed view of the whole problem, including its present status and possible future. D. H. D.

LA REVOLUCIÓN Y LA INTEGRACIÓN DE LA TEORIA PURA DEL DERECHO. By CARLOS COSSIO. Buenos Aires: Universidad de la Plata, 1935, pp. 41.

The writer points out that the term Revolution includes four items: (1) a reference to liberty; (2) society in the light of history; (3) the forms that unite or interweave themselves with the historical actions; and, (4) the logical aspect of this interweaving of causes and effects whose breaking down constitutes precisely the revolution. Throughout, the author indicates a need for understanding the currents of history as they work for a social transformation.

MARIA ANDERSON

Social Photoplay Notes

Rhodes is another excellent biographical photoplay. It depicts the builder of South Africa, a dreamer who was determined to see his dream come true, a man who could persuade his fellows and secure needed concessions, an unselfish devotee of an expanding British empire. His leadership qualities are found in (1) his ability not only to dream big things but to carry out these dreams, in (2) his determination despite ill health, serious obstacles, and powerful opposition to bring things to pass, and in (3) a unique ability to influence his opponents to give in to his plans. Mistakes dotted his career and occasional ruthless procedure in order to advance the Empire brought him criticism. Withal he stands out as an attractive and commanding figure engaged in fighting for expansion, peace, and unity under the Union Jack. He was convinced that today's dreams will be the commonplaces of tomorrow. He illustrates the way in which the ordinary person who has no new ideas and for whom time often drags may be contrasted with the practical dreamer whose predicament was often expressed by Rhodes: "So much to do, so little time."

The photography is excellent. Huston's Rhodes falls below his Lincoln of a few years ago. Oscar Homolka who portrays President

Kruger of the Transvaal is superb and at times eclipses Huston. The third main actor is Ndanisa Kumalo of Matebeleland who in playing the role of King Lobengula deserves high praise. The antiquated use of a prolonged deathbed scene is to be deplored and the concluding ten minutes hardly measure up to expectations. However, the total product is distinctly noteworthy, and as a result of it, the life of Cecil Rhodes and the Union of South Africa will command a new world-wide attention and friendly interest. E. S. B.

Modern Times, underneath its prevailing pattern of slap-stick comedy and clever antics of a well-known motion picture star, conveys two significant impressions. One is that in modern times the mechanization of a factory has been carried to a blinding and ludicrous extreme. The other is the futility of a continuous round of beating over the heads with clubs the unemployed who are on strike, of throwing them into jail, and of releasing them, only to have the process repeated without the slightest use of the imagination and without anything being done to get at the causes of strikes and labor troubles.

The Country Doctor does more than reveal the Dionne quintuplets at their most charming moments. It is a triumph for the country doctor as a type who, through fidelity to daily calls and unselfish devotion to the people of his "parish," wins the admiration of a larger public than has before appreciated his worth to the communities in which he labors. The tremendous handicaps under which the country doctor tries to perform his most difficult tasks, and the urgent needs for hospitals and medicines in areas remote from the large cities are made vivid.

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